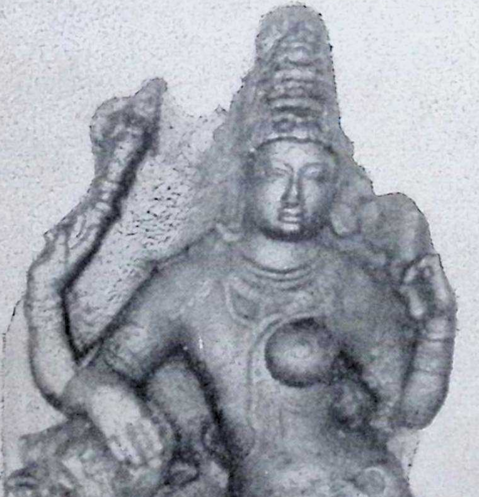
GRACE IN ŚAIVA SIDDHĀNTA

(A STUDY OF TIRUVARUTPAYAṆ)



MA GHOSE

It is an admitted fact that "Hinduism emerged as a national religion by a brilliant synthesis of Arean and nonarean ideas." Śaivism is no exception rather it proves the truth of the above statement by its varied exposition by the seers through out the length and breadth of India including Kashmir.

Śaivism is one of the chief religious cults of India. The study of Śaivism in its entirety is a life task. Thus the author chose a particular aspect which is a great gift of Śaivism namely 'The grace in Śaiva Siddhānta.' The verdict of Śaiva Siddhānta on grace is very foreeful so much so that it is deemed as the greatest achievement in life.

The book offers in the first part a general study of grace as envisaged in Śaiva siddhānta. Then in its second part it offers the most glorious work on Grace 'Tiruvarut Payaṉ' by Saint Umāpati Śivācaryār with translation and explanation. The text in Tamil is also there as appendix. There is no doubt that the book is an asset for all the religious minded people of the world, because all the theistic religions universally admits the importance of Grace of God for liberation from bondage.

GRACE
IN ŚAIVA SIDDHĀNTA

(A study of Tiruvarutpayaṉ)
Transliteration, translation, and annotated
commentary with the text in Tamil
given in full as Appendix

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Dedicated
to
my parents
(Late Suresh Chandra Ghose
Smt. Lilabati Ghose)

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Preface

The origin of Śaivism is shrouded in mystery So far as it can be traced from history, it is a blend of two lines of development, namely, the Dravidian (pre-Aryan) and the Aryan. The excavation of Mahenjodaro and Harappā opens a new chapter with regard to Indian pre-Aryan civilization and religion. One has sufficient reason to believe that the vedic Rudra Himself was a non-Aryan God who became aryanised and was included in the vedic Pantheon owing to contact with the indigenous people (R.G. Bhandarkar, Vaiṣṇavism, Śaivism and other minor religious systems, P. 144–45). From Tamil sources one finds ample materials to show that a great many traits in the figure of the historical Śiva owe their origin to the Dravidian religion. The Tamil word 'Śivan', according to Tamil Lexicon of Madras University, means (a) goodness, prosperity, auspiciousness, (b) final deliverance, (c) the highest state of God Which exists as Pure Intelligence, (d) one of the Śiva tattvas, (e) a division of time. Hence Siva, as God, signifies the Good, the Gracious.

Tirumūḷar identifies Śivan with love ('anbe Śivan'). Love is God. It is no wonder that by the fourth century B. C., the worship of Śiva had become generally accepted. Megasthenes, the Greek ambassador to Seleucus, recommended two deities worshipped in India, namely, Kṛṣṇa and Śiva. Dīghanikāya, a Buddhist scripture, refers to Śiva under the name of Īśāna. Patanjali, the Sanskrit grammarian speaks of Śiva-Bhāgavatas. Śiva image has been found in coins belonging to the beginning of the christian era.

There are three branches of Śaivism in existence at present : (i) Kāshmir Śaivism in the north, (ii) Vīra Śaivism in Mysore and (iii) Śaiva Siddhānta in south. Though they have differences, all of them operate with the same fundamental categories of Pati, Paśu and Pāśa. They also agree that the Supreme Lord is Śivan and His Grace is the only means of liberation. Vīra-śaivism specially mentions about His Śakti (the Grace) who is one with Him in the ultimate state. According to Vīra-śaivism, Śiva is śakti–visista advaita. Śaiva siddhānta proclaims the truth of Grace and places it at the top of all achievements, nay, describes it, as the cause of every achievement. Nothing, according to Śaiva siddhānta, can be achieved without the Grace of God. It is undoubtedly a highly developed form of śaivism. "The Śaiva-siddhānta", says Dr. Pope, "is the most elaborate and undoubtedly the most valuable of all the religions of India. It is peculiarly the Southern Indian and Tamil religion and must be studied by everyone who hopes to understand and hopes to influence the great South Indian people." The Philosophy of Śaiva-siddhānta is based on the Vedas, Upaniṣads and Āgamas as it stems also from Tevāram, Tiruvācakam and other siddhānta śastras which assigned special importance to the doctrine of Grace and the impossibility of spiritual progress without Grace. Indeed, there is the element of Grace in almost all the theistic religions of the world but it is so vivid and so convincingly presented in Śaiva siddhānta, that it arrests the attention of the students of religion and philosophy, at once.

The book under consideration, has been divided into two parts. In the first part, an attempt has been made to survey the influence and gift of Grace as evinced by some of the seers. The second part has been dedicated to one of the fourteen jewels of literary production of Śaiva-siddhānta captioned as 'Tiruvarutpayan' by the great saint Umāpati Śivācaryar.

As a matter of fact, religion in general and theistic religions in particular are governed by the idea of Grace, implicit or explicit. To deal with all of them in a book is a very big rather an impossible undertaking. So, I have taken Saiva siddhanta which is both a religion and a philosophy to work on and that too on one of its aspects viz Grace with in my scanty knowledge of its vast field of study.

There is no denying of the fact that Śaiva siddhānta has a distinct position amongst the exponents of the concept of Grace. In the first instance, Śaiva siddhānta unequivocally advocates the immanence of Grace in the world for guiding the destiny of the soul. The creation itself is an act of Grace purposively for bringing the souls in a process of self-cultivation through karma. The soul passes through different states, each of which is meaningful and helpful. The Grace is present in every step in the form of knowledge and acts as the eye-opener of the blind (ignorant) soul. Grace has an active but concealed position known as Tirodhāyī and again, when the mala in the soul becomes ripe, what remained concealed reveals itself and assumes the name of Anugraha Śakti. The ultimate motive is slackening of the hold of mala and liberation of the soul. The cosmic function has only this meaning and as such it is Grace. The world is the manifestation of Divine love and Divine justice. Rewards and punishments symbolise His love and justice. He is both the Lord of law and of love. The Divine justice apparent in the law of karma signifies love.

It is apparent that the human life in the world is the life of struggle and of conquest over evil. The primordial evil, āṇava would not have allowed any passage for knowledge but for the intervention of māyā and karma–the partial illumination. Grossly, the evil comprises of māyā, karma and āṇava of which the former two are energised by the Grace of God and made active in the process of creation. In the prolonged fight of the soul with the evil in which Grace is always at the back of the soul, the evil gradually loses the strength and ultimately becomes powerless. Māyā and karma, the God-sent evils, step back after doing their part in the life of the soul–māyā, by creating the world with all its charms and by awarding the body to the soul with the organs to react on them and karma by drawing the soul in its stream for purging and hastening the release. These are acts of Grace whence both māyā and karma come and whither they recede back.

According to Śaiva siddhānta the last blow on the evil comes direct from Lord Śiva. When the soul is in the process, the Grace immanent guides it as constant companion though concealed. Grace renders it possible for the soul to attain the śuddhāvasthā i. e. the deserving state for the revelation of God and extinction of mala. It is the descent of transcendental Grace. Technically, this state is marked by the incidence of karmasāmya, malaparipāka and śakti-nipāta. The implications of śuddhāvasthā have been discussed in the chapter as also that of knowledge and its preliminaries. A brief survey of the prescribed daśakāryāni of Śaiva siddhānta has been done because these are so ordained by Grace and indicative of the onward march of soul to its goal.

Now, a few lines on Tiruvarut Payan are considered necessary. There is hardly any book so eloquent about the concept of Grace as Tiruvarutpayan by the saint Umāpati Śivācārya is. It is one of the fourteeen precious literary productions of Śaiva siddhānta which dwells on Grace from the beginning to the end and inspires devotion in the reader. The book is undoubtedly a thought-provoking one with enough materials to expose the gift of Grace in guiding the destiny of the souls. The title itself speaks about the intent of the author and the content of the book. ‘Tiruvarut-payan’ literary means ‘the fruit of Divine

'Grace'. Tiru=Śri, aruḷ=Grace and payan=fruit. Each of the couplets is rich with ideas and the chapters, ten in number, deal with different aspects of Grace in an excellent manner. Some of the couplets and the simile therein are peculiar to the author and throw immense light on the nature of Grace and its working. The couplets referred to above are Nos. 1, 5, 25, 34, 72, 74, 75, and 83.

The interpretations of these couplets are difficult, yet interesting. A careful study of them with the help of commentaries resulted in a free translation with a minimal elucidation. The focus of the elucidation has been the nature of Grace and its centrality for Śaiva siddhānta.

It is, indeed, typical for a scholar, as I feel it myself, to grasp the full significance of a book like Tiruvarut-payan which cannot be treated as only a literary production. It is, on the contrary, an experience of all the divine experiences and all-absoroing mood of a saint - philosopher of the status of Umāpati Śivācāryar. The selection of the subject matter of the book and thoughts embodied therein are all due to Grace.

It is now my pleasant duty to acknowledge my indebtedness to my teachers, guides, friends and well-wishers who contributed much in my completing the work.

It is, indeed, an inordinate ambition for a non-Tamilian scholar to have a full grasp of the topic like the Concept of Grace in Southern Śaivism (Śaiva Siddhānta) which has been mostly dealt with by the great Tamil saints in Tamil literature. Tamil is a vast language with a difficult literature. I have to confess that my knowledge in Tamil literature is too meagre, yet, with the kindly help of my teachers in Queen's College and in particular my revered teacher and guide Dr. K. Sivaraman who is an ocean of knowledge himself and so generous to his students, I could succeed in reading some of the original texts. My own personal commitment to a 'philosophy' of Grace in my religious existence served as a great incentive to pursue this study.

I have no adequate language in my stock to give vent to my feeling of deep gratitude to Dr. Sivaraman my much honoured teacher and supervisor, ex-Reader, Centre of Advanced Study in Philosophy and now, the Professor of Religion, Mcmaster University, Canada, who instilled in me the spirit of devotion and the meaning of Grace as envisaged in Śaiva siddhānta.

I know that without his very sincere help, I could not dream of undertaking such a venture as writing on a typical topic like Grace and, more so explaining the aphorisms of Tiruvarut-payan written in Tamil, by the great saint Umapati Sivacaryār. Also I know that whatever is right and good in my work is his and the shortcomings are all due to my insufficient knowledge. I am really grateful to Dr. T. B. Siddhalingaiah, Director, Correspondence Course, University of Madurai, who taught me Tiruvarut-payan first and all that I kdow of Tamil. He has ever been helpful to me by his valued advice from time to time. Immense is my obligation to him. I am very much indebted to Dr. Bithika Mukherjee, Reader, Women's College, BHU, who has thoroughly gone through my thesis very kindly, on the one hand on the other hand has made me conscious about the shortcomings in the thesis, and enlightened me with her valued suggestions. I shall deviate from my moral duty if I do not acknowledge my indebtedness to late A. S. Nataraja Ayer, an old man who inspite of his delicate health, did much for me by way of giving me time and labour for consultation as and when I needed. Unfortunately for me, he passed away before I could complete my work. May his spirit realise my deep sense of gratitude, I feel immense pleasure in recognising the help and encouragement received from my family friend and teacher, Sri K. R. Bhattacharya whose enthusiasm in this matter knows no bound. But for his genuine help it would not be possible for me to complete the work. To give a correct expression of my feeling for his help is difficult. My hearty thanks are due to Dr. K. Swaminathan, Ph D. Professor of ‹Behavioural Sciences' in Indian Institute of Management, Calcutta, who inspite of his great responsibility of the high post he holds, got the Tamil portion of the book printed completely under his supervision which is undoubtedly a great favour to me and also to Sri N. Krishnamurti who offered me some very practical help in expediting the completion of the book. I am thankful to American Institute of Indian Studies Center for Art and Archaeology, Chief Court House, Ramnagar, Varanasi-221008, INDIA for their kind help by offering a design plate for the cover page of the book. I feel it a pleasure to acknowledge their affection and help. Lastly I thank the publisher Sri Rajendra Tiwari Ashutosh Prakashan Sansthan, for whose hard lobour the book could see the light of the day so early. Thanks are also due to the director Sri B. Dutt of The Eureka Printing Works (P) Ltd., Varanasi, and others in the Press for their sincere service in printing the book.

Maha Sivaratri
Varanasi.
29. 2. 84.

Rama Ghose

his genuine help it would not be possible for me to complete the work. To give correct expression of my feelings for his help is difficult. My hearty thanks are due to Dr. K. [illegible] Ph.D. Professor of [illegible] Indian Institute [illegible] who [illegible] great responsibility of [illegible] [illegible] portion of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] design [illegible] for the cover page of the book. [illegible] It is a pleasure to acknowledge [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in printing the book.

[illegible]

Varanasi

FOREWORD

It is part of the meaning of God in all theistic religions that God is God by virtue of his Godly attributes such as omniscience, omnipotence, eternity and the like. Of these divine qualities or attributes which are indeed rather the essence and not mere attributes of God, HIs gracious self-giving love is a typical personification of such essence. God and Grace are like form and function inalienable, distinguishable in respect of theological meaning and yet identical as having the same reference. The Śaiva Siddhānta tradition which represents one of the most systematic expressions of what may be described of the theistic spirituality of India, makes this notion of divine bi-unity its central focus. From this perspection of logical oneness it seeks to understand the relation of man and God, the non-dual character of which is the central bourne of Vedanta By seeking to interpret non-duality (*'advaita'*) in terms of a distinguishable and experienceable character trait of God discribable only as what is identical with its essence (*'tadātmya'*), the tradition Śaiva Siddhānta justifies its claim to be a clarification of the deeper meaning of Vedānta.

While thus the notion of Grace as integral to an understanding of the nature of God is unique to Śaiva Siddhānta, the notion itself is not without its antecedents in the Indian religious literature including what are looked upon as the foundational source material viz. the Vedas. Even a cursory look at them will show how replete they are with theistic ideas which bear on the various dimensions of divine disposition toward man and the world, called divine Grace. The emerging thesis is that the Grace of God is the cause of the freedom of man, as clearly foreshadowed in one of the Upaniṣads (Śvetāśvatara III, 20; I, 16; 2, 2, 3; 6, 6 and 21). The Itihāsas (e. g. Gītā) and Purāṇas (e. g. Vāyavīya Saṃhita) develop this idea against a cosmological and soteriological setting.

Śaiva Siddhānta literature, however, makes this idea the heart and essence of its theological speculations. The existential roots of the idea which make Grace less an idea or concept but more of a symbol of religious life are provided in the lives and works of the canonical Saints of the tradition, the corpus of whose writings described as the sacred codification ('*Tirumurai*') represents its more immediate spriptural base. The linguistic formulation of the idea by use of a verbal noun ('aruḷ) derives from the older Tamil literary tradition. The expression for Grace originally an auxiliary to a verb in the second person importing request petition, is a reification, meaning, act or acts done gratis, devoid of motive of a self-seeking kind One of the important Tamil texts (which incidentally serves as a model in form and style for the Śaiva-Siddhānta Text on Divine Grace herein translated) brings the idea in to express relation with human love, calling 'grace', the parthenogenetic child of 'love' ('*aruḷennum anbīn kulavi*'- *Tirukkural* 76.7) The sense of love becomes deepened and widened to the extent of encompassing the entire order of creation thus rendering 'grace' more cosmotheandric in significance. This enriched understanding of the sense of Grace through linguistic and Tamil literary heritage forms the core of the aforementioned Śaiva Siddhānta Text as may be seen in its concluding verse : (They i. e. on whom hath Grace been bestowed) are, verily, men lost in the sea of compassion agitated so to speak over providing relief to those lost in the deceit of the senses.

The author of this book, one is happy to find, studied Tamil with care against the odds that are involved in learning a new a language as different as Tamil can be from

Bengali which is her mother-tongue. Originally submitted (and defended) as Ph.D. dessertation in the Dept. of Philosophy, Banaras Hindu University, the work is presented to the general public introducing an authentic interpretation of Grace according to a long and hallowed religious tradition but whose literary mode of expression is Tamil. The author has both translated and exegeted with reasonable precision a Text which is perhaps the only book of its kind even within the corpus of Tamil Śaiva Siddhānta Literature, both for its terseness and also for the unusual angle from which a whole theology of human bondage and liberation from bondage is set out.

It is a pleasure to be associated with this work which represents for me an accomplishment of a different and timely task in the academic world. I sincerely hope that this publication will set a precedent for more of intra-religions, intra-cultural, cross–linguistic studies in the sphere of Indian thought.

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CANADA

Bengali which is her mother tongue. Originally submitted (and defended) as Ph.D. dessertation in the Dept. of Philosophy, Banaras Hindu University, the work is presented to the general public introducing an author's interpretation of Great recordings of a long and sustained religious tradition but whose literary mode of expression is Tamil. The author has both translated and expanded with remarkable grasp [illegible] which is perhaps the only book [illegible] within the compass of the Āgamas and the literature, both for [illegible] and [illegible] the [illegible] from which [illegible] of [illegible] and [illegible] is [illegible]

It is [illegible] to be associated with this work which represents for me an accomplishment of a [illegible] and [illegible] I [illegible] hope that this publication will set a precedent for more [illegible] from [illegible] in the [illegible] of Indian [illegible]

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LIST OF ABBREVIATIONS

Ath. veda	Atharva veda
Bh. G.	Bhagavat Gītā
Br. Su.	Brahma Sūtra
Bṛ. Up.	Bṛhadāraṇyakopaniṣad
Ch. Up.	Chāndogya Upaniṣad
Ka. Up	Kathopaniṣad
Mu. Up.	Muṇdakopaniṣad
Ṛg. veda	Ṛg-veda
R.T.S.	Rahasya-traya-sāra, by Vedānta Deśika
S. B.	Śri-Bhāṣya, by Rāmānujāchārya
S.B.E.	Sacred Books of the East, tr. by G. Thibaut
S.J.B.	Śiva-jñāna-bodham
S.P.	Śiva-prakāsam
S.S.S.	Śivajñāna-Siddhiyār-Supakkam
Sv. Up.	Śvetāśvatara Upaniṣad
Tait.Up.	Taittirīya Upaniṣad
T.K.	Tiru-K-Kuṛaḷ
TV.	Tiruvācagam
T.V.P.	Tiruvarutpayan̤
Yr. veda	Yajur veda.

SCHEME OF TRANSLITERATION

(Sanskrit)

VOWELS

अ — a
आ — ā
इ — i
ई — ī
उ — u
ऊ — ū
ऋ — ṛ
ऌ — ī
ए — e
ऐ — ai
ओ — o
औ = au

CONSONANTS

Gutturals

क् — k
ख् — kh
ग् — g
घ् — gh
ङ् — ṅ

Palatals

च् — c
छ् — ch
ज् — j
झ् — jh
ञ् — ñ

Cerebrals

ट् — ṭ
ठ् — ṭh
ड् — ḍ
ढ् — ḍh
ण — ṇ

Dentals

त — t
थ् — th
द् — d
ध् — dh
न् — n

Labials

प् — p
फ् — ph
ब् — b
भ् — bh
म् — m

SEMI-VOWELS

य — y
व् — v

र् — r
ल् — l

Aspirate

: — h

Sibilants

श् — ś
ष् — ṣ
स् — s

(TAMIL) CONSONANTS.

VOWELS

அ - a
ஆ - ā
இ — i
ஈ - ī
உ - u
ஊ — ū
எ - e
ஏ - ē
ஐ — ai
ஒ — o
ஓ — ō
ஔ - au

Aspirate

ஃ - ah

Surds

க் — k
ச் — c
ட் - ṭ, ḍ
த் - t, d
ப் — p, b
ற் - ṛ

Medials.

ய் — y
ர் — r
ல் — l
வ் — v
ழ் — l̤
ள் — ḷ

Nasals

ங் - ṅ
ஞ் - ñ
ண் — ṇ
ந் — n
ம் - m
ன் — n̤

INTRODUCTION

INTRODUCTION

The phenomenal world around us enchant our mind with its luxuriance on the one hand and on the other, fills our heart with a sense of awe and gratitude. It proclaims the existence of an all-powerful, and unknowable Being both in and beyond the universe. It hints at something supernatural, at an ideal world behind the world of human strivings, wherefrom pour in things that no human effort can achieve. *Grace is that help*. For strength, forgiveness or spiritual insight enjoyed by man are apparently the gifts of some power beyond himself and apart from any direct relation to his own deservingness or effort, the man owes to some source. This amply proves that there is some infinite source and a compassionate Ground wherefrom flows incessantly and unconditionally the necessary help to the mortals of the world. It is Grace.

Grace is an unexpected, undeserved and unearned mercy, a free gift, an unmerited boon which helps the man in spiritual endeavour and thus pushes him towards the ideal—the goal of human existence.

Grace is always with us. The mystery, spoken about, lies on how Grace acts on the soul.[1] It is immanent in the world. It unveils the mystery of God's intense love for us and His presence in us. It is the power and warmth of God's love that prepares us from within to look up to Him again. Due to Grace man turns towards

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[1] "The mystery of Grace is the mystery of the way God's love acts with us and for us."

— Fransen, S. J. P., Divine Grace and Man, PP. 48-49.

Him in sorrow. His love draws us closer to Him.[1] Men inherit certain qualities from Him. All the gracious acts that men do are due to the inspiration of His Grace.[2]

The concept of Grace has played a very important part in theology. The word 'Grace' originates from the Latin *'gratia'*, *'xapis'* in Greek. Though the theologians have used the word *'gratia'* in a different sense still both the Latin *'gratia'* and the English *'grace'* are pregnant with ideas and rich in subtle gradations of emotion and thought. The Latin Vulgate has used *'gratia'* to translate the Greek word *'charis'* which actually conveys the idea of favour or gift. The enjoyer of this favour does not give any earnest effort for it. It is a free gift which comes by favour and not by effort or merit. On the side of the giver, Grace or favour is an un-obligatory gift—given gratuitously or *gratis*, the Latin word for it, and on the side of the receiver it is an undeserved boon on which he has no claim.

The equivalent word for Grace in Sanskrit is *Kṛpā* and in Tamil it is *Aruḷ*. Both the words are pregnant with ideas and also have the sense of ultimacy.

The word *Kṛpā* derives from the root '*Kṛp*'[3] which has two implications; on the one hand, it indicates the free gift of Divine Grace and on the other, the helplessness of the forsaken or the bewildered[1] indicating thereby the state of a soul captured and dominated by the evil. Conjointly *Kṛpa* means bestowal of Divine Grace on the helpless soul.[2]

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[1] St. Mathew's gospel closes with the assurance of an everlasting presence. "Behold, I am with you............even to the consummation of the world." —Mt. 28:20.

[2] St. Augustine expressed this double aspects of Grace in the terse formula, "Quia me, amasti, fecisti me amabilem" (because you have loved me, you have made me lovable).

— Fransen, S. J. P., Divine Grace and Man, P. 52.

A parallel version is found in the teachings of siddhāntins in the east who give much stress on the double aspects of Grace in action, namely Tirodhāyī and Anugraha.

[3] [कृप् + अङ्—टाप] रहम, दया, अनुकम्पा ।
अनुग्रह [अनु√ग्रह+अप] [अनु√ग्रह + ल्युट] कृपा, दया, अनुकम्पा ।

The word *Aruḷ* is also commonly used meaning Divine Grace[3] in the Tamil religious literatures specially used in the works of Āḷvārs and Nayanmārs. It is something more than that which the word *'anbu'* signifies. *'Anbu'* also means love but only in empirical level i. e. love or a feeling of tenderness between two relations. Whereas *Aruḷ* means the compassion of Lord for the animate world i. e. the souls. In the words of Mr. R. P. Sethu Pillai, '*Aruḷ* is the quality of Mercy which by its gentle touch makes the whole world kin.[4]

Prasād is another word which also carries almost the same meaning.[5] The word derives from the root '*sad*' meaning 'to settle down'. 'To settle down' may very well be interpreted as 'to be gracious'.

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1. तं तथा कृपयाविष्टं अश्रुपुर्णा कुलेक्षणम् ।

— Bh. G. II. 1.

2. मूकं करोति वाचालं पंगुं लंघयते गिरिम् ।
यत् कृपा तमहं वन्दे परमानन्द माधवम् ।।

— Gītā (Mangalācharaṇas), Śloka 7. (Gītā Press)

3. aruḷ ceydi tāṉum paḷ.ippoḷ.ipandam vīdu, aruḷē ellām.

— S. S. S. 1. 37.

4. 'Words and their significance'. Journal of Oriental Research, i (1937) P. 69.

5. पश्यति········ धातुः प्रसादात् महिमानम् ईशम् ।

—Mahā Nārāyaṇa. i. 3.

सर्वं कर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ।।

— Bh. G. XVIII. 56.

Part I

CHAPTER - One

DEVELOPMENT OF THE VARIOUS MEANINGS OF GRACE IN CLASSICAL HINDUISM

1. The Concept of Grace in Veda

The authority of Veda with regard to what has been written or said by learned scholars from time to time on '*Sanātan Hindu Dharma*', is unquestioned and supreme. Vedas have been declared as '*a-pauruṣeya*', that is, not of human conception and as such are said to be revealed through the medium of the most elevated saints. Of the four Vedas, Ṛg Veda is the oldest and in a sense most important as a source of information on Vedic religion and culture. It contains many invocations to the gods as saviours or protectors of the human race. One may trace elements of the concept of Grace in profusion in the hymns of Ṛg Veda.

Vedic hymns are prayers to various gods. To whom should a prayer be addressed ? Certainly to the All-Powerful. Had he not been Gracious, prayers would mean nothing. So, He is not only All-Powerful : but also He is gracious. His Grace falling on earth redeems the suffering humanity and grants it liberation. The Supreme Being is often invoked in the form of questions, as for example, 'Who is the giver of spirit and strength ? Whom the universe worships ? Whose commands are obeyed by the gods ? In whose shelter is said to be immortality ? and, In whose shadow is death ?'[1] Further. 'Who is all that was in the past ? Who lords over the whole universe and Who is pure bliss by his very nature ?'[2] and so on. The seers, in their meditation, realised the truth that He, the Supreme Being, though pervading the whole universe, transcends the ten elements[1], and is the last resort of the souls and that His mercy alone can protect and lead the soul to the path of peace. So they pray unto Him 'Thou who art energy, fill me with energy'; 'Thou who art valour, infuse valour unto me,' 'Thou who art strength, give me strength'; 'Thou who are vital essence, endow me with vitality', 'Fortitude Thou art, fill me with fortitude'.[2] The famous Gāyatri mantra[3] goes to prove the same.

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[1] Ṛg. Veda, X. 7. 122, 123, 124

[2] Ath. Veda, X. 8. 1

The Gāyatri is divided into three parts : (i) Praising Him who is all pervading and is protector of all; (ii) meditating on the glory of the Lord and (iii) prayer. It is a prayer of the soul enveloped in darkness, from light to the 'All-Light', so that it may know its real self or attain pure intelligence. The Vedic sages addressed their prayers in the names of various gods but we may suppose that they were aware that these names belonged to the One Supreme God.[1] Knowing that God is the only saviour and ever compassionate to the embodied souls, the sages themselves played with emotion and advised others to pray to the Lord in His various forms for His Grace, in a spirit of surrender, so that He may grant peace in this world,[2] and liberation at the end. They maintained that the entire nature was the creation of God and that the natural objects like sun, moon, water etc. that contribute to the happiness of man in life, obey His command and that for their help and co-operation, God's mercy must be evoked.[3] Also they realised that the soul in this world is fettered and bound by *Maya* and *karma* which cannot break by itself. Only the mercy of God can rescue the souls from this pitiable condition.

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[1] Rg. Veda, X. 4. 90

[2] Ya. Veda, XIX. 9

[3] "The Gāyatri is mentioned in Ṛg. V. iii 3. 9. 10; Sukla Yajurveda iii. 35; Sāma Veda, ii. 8. 12"

— Dr. S. Radhakrishnan, Indian Philosophy, Vol. II, p. 339.

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यम् भर्गोदेवस्य
धीमहि धियो यो नः प्रचोदयात् ॐ।।

(Ṛg Veda. III 62.10) which is recited by every '*Dwija*' in his daily prayers, is a clear example of the importance of Grace for Vedic spirituality (Om=all-pervading and protector of all; Bhūh=earth; Bhubah=Ether; Swah=Heaven; Tat=That infinite supreme spirit; Savituh=Creator of all; Vareṇyam=Worshipable; Bhargo=destroyer of all sins or light of all knowledge or destroyer of all effects of work (Karma); Devasya=of the luster of light and happiness; Dhīmahi=We all meditate; Dhiyo=the intelligence; Yo=that Lord; Nah=Our; Prachodayāt=May give us knowledge or direct us to our real self or grant us pure intelligence). "The meditation on the divine light is a sacred act of devotion."

Prayer remains at the heart of the Vedic literature. By invoking the presence of the gods in all ritualistic worship a dimension of transcendence is opened up by which a spiritual relationship is established between man and God.

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1. एकम् सत् विप्रा बहुधा वदन्ति ।.........ऋग्वेद
2. त्वया वयम् एवमानेन सोम भरे कृतम विचिनुयाम शश्वत् ।
तन्नो मित्रो वरुणो मा महन्ता मदिति सिन्धु पृथिवी उतद्यौ ।।
ऋग्वेद ६।४।३२
Oh Lord Soma, creator of the universe; Through thy holy grace, may we be able to perform our various duties faithfully in the midst of the turmoils of the worldly life; May the sun and the moon, the earth and the sea, the sky and the heaven be always favourable to us and make us great!
3. उदुन्तमम् वरुण ! पाशमस्पद् वाधवम् चिमध्यम् श्रयाय ।
ऊथादित्य ! वुते वयम् तवानागसो अदितये स्याम् ।। ऋग्वेद १।२।१५
Oh Lord Varuṇa, do thou cut off all our shackles of mind and body and free us from worldly bondages! Oh Eternal Being, by faithfully obeying Thy commands, we shall be freed from all sins and thus enjoy eternal bliss!

This relationship, we see interiorised in the Upaniṣhads as the unity of Brahman and Ātman. The only way towards evoking His mercy is a complete surrender on the part of the soul.[1]

2. The Concept of Grace in the Upaniṣads with special reference to the Śvetāśvatara Upaniṣad

It is well known that the Upaniṣadic teachings put utmost emphasis on knowledge. The exponents of the Upaniṣads also admit in many places the validity and importance of the love of God and Grace of God and state that without them the souls' quest for self-realisation would end in failure.[2] The seeking of the mercy of the gods in the forms of Invocations[3], is an important feature of all the Upaniṣads. Many such beautiful verses are to be found at the beginning of all dialogues on the unity of Ātman and Brahman.[4]

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[1] पुरुष—एवेदं सर्वम् यद् भूतं यच्चभाव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
— Sukla Yajurveda, Mantra 31/2.

[2] नायमात्मा प्रवचनेन लभ्यो, न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥
— Katha up. II, ii. 22.

[3] ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
— Invocation-īśā up.

ॐ सहनाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्विना वधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥
— Invocation, Katha up.

[4] असतो मा सद्गमय तमसो मा ज्योतिर्गमय ।
मृत्योर्मामृतम् गमय । आविरावीर्मं एधि ।
रुद्र यते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥ ब्र० उप० १।३।२८

The *Taittirīya* Upaniṣad begins with an ardent prayer seeking help and.Divine intercession for the success in the search for Knowledge.[1]

The *Kathopaniṣad* proclaims that only by Divine Grace one can see the glory of the *Ātman*, being free from desires and grief.[2] It further says that the *Ātman* cannot be realised by study, nor by intellect, nor by much learning. *Ātman* may verily be attained by those whom He chooses, that is, on whom He bestows His *Kṛpā*. To such persons He reveals His own nature.[3] None else can do this because only He knows His nature in full.

In the *Īśāvāsyopaniṣad* the same theme may be met with as a prayer. The seeker prays to Truth to uncover its face which is hidden by a golden veil so that he might see the Divine Vision.[4]

The *Muṇḍakoponiṣad* in clear language advocates the truth that nothing short of Divine intervention, can result in Knowledge of the Self. It says that *Ātman* cannot be known by *'pravacana' or 'medhā'* or even by repeated hearings. This is clearly indicative of the unique role of Grace or *Kṛpā* in the quest for Knowledge.[5]

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[1] "May that divine arm which pervades all and is the essence of all the Vedas and which has come out of the same eternal Vedas, enrich me with intellectual vigour ! Oh God ! may I become the recipient of the knowledge that leads to immortality ! May my body become fit; May my tongue be extremely sweet ! May I hear much with my two ears ! Thou art the sheath of the Supreme Being, covered with worldly knowledge. Protect my learning."

— Taittirīya Upaniṣad–S. V. Chap. IV. i.

[2] Kathopaniṣad, 1. 2. 20.

[3] Ibid. 1. 2. 23.

[4] Īśāvāsyopaniṣad. 15

[5] Muṇḍakopaniṣad. 3. 1. 3.

It may be said that the story of Umā Haimavati is the clearest example we have, regarding the idea of Grace in the Upaniṣadic literature.[1]

The onesness of Brahman and *Ātman* was established definitely by the great Śaṃkarācaryā as the quintessenee of the teachings of the Upaniṣads. Even here, the modes of sadhanā, for, example, *shravana*, *manana*, *nidhidhyāsana* etc. are only the means of spiritual advancement in as much as they are useful in preparing the field for the onset of Grace. The realisation of Truth cannot be brought about by *Sādhanā* alone. It awakens *jijñāsā* or the yearning to know Brahman. The fruit of this quest lies in the dimension of Divine Grace.[2] So we see that Vedic literature upholds the relationship of prayer and Grace, between man and Brahman, the Supreme Being.

The Śvetāśvatara Upaniṣad

In the context of Grace, the Śvetāśvatara is especially, important because unlike most of the major Upaniṣads, it contains a strong, theistic strain. The names like *Hara*,[3]

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[1] सा ब्रह्मेति होवाच ब्रह्मण वा
एतद्विजये महीयुद्धमिति ततो हैव विदाज्यकार ब्रह्मेति ।

— Keno up. IV. i.

[2] "The knowledge of Brahman is not dependent on the action of man, but on the contrary.........depends only on the object (i.e. on the Brahman)........ even the scriptures are its source only so far as they destroy ignorance concerning the Brahman, just as they have no further significance for the state of awakening (Prabodha), nay, all investigation and knowledge so far as subject and object are direct hindrances as says the scripture (Kena Up. II. ii)......... 'who doth not know, he knoweth it and he who knoweth it, doth not; unknown it is to him who knoweth, and, known to him who doth not know !"

— Deussen, P., The System of the Vedānta, pp. 85-86.

[3] Śv. Up. 1-10

Rudra[1], *Śiva*,[2] *Bhagawān*[3] etc. which appear in the Upaniṣad, are generally used as epithets of the personal God.

Further, it does not seem to favour any particular system of orthodox philosophy. There are passages in this Upaniṣad which are allied in thought to dualism (Dvaita),[4] qualified non-dualism (Viśiṣṭādvaita),[5] non-dualism (Advaita)[6] and other branches of the Vedānta.[7] It is commonly believed that the great sage Śvetāśvatara in this Upaniṣad, called after his name, made an effort to bring about a compromise between two antagonistic doctrines, namely, the dualism of Sānkhya and the monism of Vedānta. The point which is of special interest to us is that clear references to Grace are made in this Upaniṣad.

As in other Upaniṣads, the vital questions or problems[8] which haunt the sages here are, ‹What is the cause of this phenomenal world? ‹Whence are we born? ‹Why do we live'? ‹Where is our final rest'? ‹Under whose orders are we subjected to the law of happiness and misery' They

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1. Ibid. III-2, 4; IV-12, 21, 22
2. Ibid. III-11; IV-14
3. Ibid. III-11
4. Ibid. IV-5
5. Ibid., I-7
6. Ibid. III-1
7. The Śvetāśvatara is a Śaivite Bhagwat Gītā.
   — Barth, A.; Religions of India, pp. 207 (N)
   Cf. See also "So far as the philosophy is concerned all scholars including Dr. Barnett are inclined to the view that it (Śaivism) should be traced to the Śvetāśvatara Upaniṣad and that it enunciated an eclectic form of Hindu Philosophy."
   — Nallaswami Pillai, J. M.; Śivajñāna Siddhiār (tr) Introduction PP. XII.
8. The last problem referred to above is apparently the problem of evil which causes misery to the soul.

knew that such problems as these could not be solved by mere speculations or human efforts and that the solution may possibly be achieved through meditation. Thus, the sages meditated and were vouchsafed by the vision of Truth.[1] The Śvetāśvatara Upaniṣad embodies the Truth thus realised.

They saw that Grace in her supreme form with Her mystic qualities, capable of creation, sustenance and destruction or dissolution, remains hidden and can be realised only in the depths of *samādhi.* देवात्मशक्तिं[2] स्वगुणां[3] निगूढाम्.[4] The word '*devātmaśakti*' itself indicates that She is the power of God and inseparable from God. There is no *Śiva* without *Śakti* or *Śakti* without *Śiva.* She is 'कारणानि निखिलानि' । and reveals Herself in time when the soul becomes pure enough to receive Her in form; on the other hand, the soul, totally blinded as it is, by the *mala*, is not capable of enduring the effulgence of the All-Light. The eye is dazzled if ushered before a bright light all of a sudden, from darkness. Hence this concealment. It is meaningful and also necessary. She is 'एकः' that is, one without a second.[5] Śiva, the Supreme Reality, is One;[6] Śakti is one of His many aspects. She is one through whose instrumentality Śiva created this universe. The universe is nothing but the principle of

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1. Śv. Up. 1-3
2. 'Devātmaśakti' is an aphoristic expression which is variously interpreted by various commentators. It may suitably be meant to emphasize the presence of the self-luminous śakti of Lord which dwells in everybody and guides him to his ultimate goal.
3. Svaguṇai - the quality of the Śakti herself.
4. Nirgurām - concealed.
5. एकैवाहं जगत्यैत्र, द्वितीया का ममापरा ।

— Chaṇḍi. 10. 4.

6. 'एकमेवाद्वितीयम्'

— Ch. Up. 6. 2. 1.

Śakti as it appears to our intellect. She is the One un-manifest as well as the manifest. She is manifest in the universe.[1] She dwells in everything that appears and through Her Śiva is immanent in the universe. She is a combination of knowledge, emotion and will - the three aspects of mind and as such dwells in every individual. She by Her magic power appears as many in order to attract the soul. It is objective. The souls infatuated by Her *Māyā* are active. Every action has its reaction. For the souls, the reaction comes in the form of repulsion to the world, which is the pre-requisite for liberation. The Grace of God thus paves the way for the release of the souls. She not only causes this world of variety but also superintends or controls everything 'अधितिष्ठति.' The immutable laws of the universe are designed by God and controlled by His Grace. On this infinite wheel[2] of Śiva in which everything lives and rests, the pilgrim soul is whirled about. At the end of this pilgrimage, the soul which hitherto regarded itself as separate, attains immortality by the Grace of God.[3] In this process, enjoined by the Grace of God, a gradual transformation takes place. The individual soul gradually acquires all the fundamental characteristics of God as it shakes off the shackles of the world. The realisation of identity is invariably consequent upon the achievement of Grace. To be more explicit, the Lord's Grace is necessary for the realisation of identity. The other difficulty, namely, the reconciliation of the

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1. Śv. Up. 1-4, 5, 6.
2 Ibid. 1-6.
The word Haṁsa, which literally means swan, in classical Sanskrit, here interpreted to mean pilgrim (soul). The progress of consciousness from the unconscious or inert state to the superconsciousness (Knowledge of God) is compared with a pilgrimage.
3. The blessing of God, according to Advaita interpretation, is the realisation of oneness of jīva and Brahman. The theists construe it as referring to the doctrine of Grace.

doctrine of Grace with the doctrine of Karma, may also be overcome, if the limitations of the soul are kept in view. Indeed, Grace, that is She, is the ultimate cause of all that appears to be; She is कालात्मयुक्ता that is, Her activities begin with time and end with the release of individual soul. In this, one would find the clue to why She is. The Śakti that lies in the eternal bosom of Śiva, is activated by Śiva for the sake of the distressed souls, enveloped in darkness by the uncleanliness (Mala). She becomes active for the soul and guides it till its attainment of liberation. The reason of Her concealment is also apparent On the one hand, the soul due to its ignorance cannot comprehend Her at first; She, in Her process, purges the soul of the uncleanliness always without any discontinuity but it works unrecognised and allows Karma to take its own course. The final attack on the remnants of Karma comes only when *Karmasāmya* is attained meaning thereby that the soul, in the process of Karma, reaches that limit of self-effort and thus becomes fit to receive the great Grace of release from all bondages. Those who know the truth, are merged in God[1] from where there is no return.

It is said that God is the Triad 'तस्मिंस्त्रयं.' The word triad represents the world of multiplicity which is the play of the three Gunas—sattva, rajas and tamas. In Him these Gunas rest in the forms of Jñāna-Śakti, Kriyā Śakti and Īchhā-Śakti, and all are either combined in Mahā-Śakti or Grace or evolve as He wishes. This truth (*triputi*) is described by the Advaitins as superimposition while the theists accept it as all and the souls are '*Anīśa*' i. e. having no command over others, rather they cannot guide even their own destiny. The world (प्रकृति) created by māyā offers objects of enjoyments to the souls. The souls are numerous;

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[1] Śv. Up. 1. 7

they assume different names and forms and enjoy the objects of the world but have no initiative of their own. In this state the souls are bound. They attain release only when (by the Grace of God) they become conscious of the one-ness of God, the souls and the world. There is in Śvetāśvatara upaniṣad a couplet which identifies Rudra-Śiva (Hara) with the Supreme Brahman and treats Him as the material and efficient cause of the world. The Pradhān (Prakṛti) is mortal (perishable); Hara (Rudra or Śiva) immortal.[1] This one God rules over the perishable and the soul. By repeated meditation on that one God (Hara), knowleadge dawns and consequently the *māyic* world disappears from the view and with it the sufferings due to births and deaths.

The word '*Hara*' is quite significant meaning that which takes away the bondage. 'Śiva' also carries a similar meaning, i. e. that which does good. It is He who in His Grace unfetters the soul and leads him to release. But why and how ? As the Supreme Lord it is but natural that He should be sympathetic towards His suffering subjects.

The Śvetāśvatara upaniṣad again tells us that Rudra is one, there is none to second Him.[2] He rules these worlds with His ruling powers. He stands for each individual soul. He, the protector, after creating the worlds, withdraws them at the appropriate time.

The epithet 'Rudra' for 'Śiva' is meaningful. '*Rodayati*' means the act of withdrawal. Rudra is the God of destruction. It is a recalling of all His attributes to His eternal bosom.[1] The act of dissolution means that the process which He initiated for the release of His beloved souls is complete and it is time for the souls to repose in Bliss.

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[1] Śv. Up. 1. 10

[2] एको हि रुद्रो न द्वितीयाय तस्थु यं इमांल्लोकान्
ईशत ईशनीभिः। प्रत्यङ् जनांस्तिष्ठति संचूं
कोचान्तकाले संसृज्य विश्वाभुवनानि गोपाः ॥

— Sv. Up. 3. 2.

He (is) ईशत ईशनीभि:[2] which means that He with the help of His own powers, regulates the worlds. The reference here obviously is to the *Paramā Śakti* or *Cit Śakti* which is absolutely and inseparably His own. It is Grace; one may also call it the benevolent side of Śiva who displays the worlds out of compassion. It is the net or *māyā* which on the one hand, binds the souls and on the other, paves the way for their release.

From the above discourse on the Śvetāśvatara upaniṣad, it is real. Whatever be the interpretation, the truth is that everything exists in the Lord and as soon as the soul realizes it by the Grace of God, all fetters fall away from it.[3]

The Śvetāśvatara Upanṣiad asserts the unity and difference between God and the soul.[4] Both God and the soul are self-caused; but God is all knowing (ज्ञ) while the souls are ignorant (अज्ञ) or it may be said that the knowledge of the souls is limited (अल्पार्थे नङ्); God is ईश i. e. the Lord over all. There are certain elements in it that agree with and conform to the thoughts of Śaiva Siddhānta. The 'Devātma Śakti' can very well be equated with Parā-Śakti of Param Śiva and it may be said that She the inseparable, ever-existent attribute of the lord : that he is *'anirvacanīyā'* and that She is the Grace of the lord so named because She emerged to fulfil the Lord's wish to create the world and thus pave the way for the release of the soul.

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[1] "............and His destructive acts were acts intended to destroy man's sins."—Nallaswāmi Pillai, J. M, : Śivajñāna Siddhiār : Introduction PP. XIX.

[2] Śv. Up. 3. 1.

[3] Śv. Up. 1. 8.

[4] Ibid. 1. 9.

Thus we see that this Upaniṣad is the precursor of the siddhāntins who hold that God is 'Jñāna-svarupa'–knowledge itself and 'Āptakāma' that is, although He needs nothing, yet He is not totally indifferent and inactive. On the contrary, His Śakti (*'Ajahi eka'*)—Grace, plays a dominant part in creation and liberation of the downfallen souls. On the other hand, the souls, even though bound and fallen, do not remain so for ever. The all-pervading Mercy of God is there to guide their destiny and to lead them to the path of liberation from bondage. Cit-Śakti, (which is also called Māyā), reveals Herself in innumerable forms and names but for one object only, namely, the release of the souls. She is this Saṃsāra (world) of varieties in which the souls breathe, live and move about in different strata of the process of attaining their ultimate objective of liberation. It, however, does not mean that *Cit-Śakti* is something different from God. She is *'ananyā'*, not other, but is one with Him. Her relation with Him in one of *tādātmya* (inseparable union) as in the case of fire and flames, eyes and seeing and so on. The question of 'is' or 'is not' does not arise in Her case. She 'is', as also 'is not' and in that she is inexplicable. Without Her, God is unexplainable and without God she is without foundation. 'God is Śakti and if there were no Śakti, Śiva himself cannot be manifest; and if there were no Śiva, there would be no Śakti.

The Gītā

It is said to be the essence of all the upaniṣads which as it were, was the cow, milched by Lord Kriṣna; Arjuna is the calf and the aspirants of knowledge are the enjoyers of the nector (milk).[1]

The Varāha Purāṇa describes the Gītā as 'Brahma-rūpa Parāvidyā' and 'Veda-traya-rūpā' which lord Kṛṣṇa Himself gave out to His devotee Arjuna.[2]

It will be worthwhile to have a glimpse of the teachings of this sacred book in the context of the importance of Grace for liberation.

In the first instance the Gītā itself is the Grace of God since it is the pointer to the highest achievement of life—mokṣa. It advocates the three means of liberation—Karma, Jñāna and Bhakti, each linked with the other two and as such can be realised only by the Grace of God. Lord Kṛṣna is the charioteer of Arjuna's chariot. In the realm of sādhanā, we may say that the body which the soul gets is its chariot and God is the *'Antaryāmin'* or charioteer who steers it to the right course, in the battle-field of the world. The world which is the display of His Māyā, offers problems to the souls. These problems are detailed in the confrontation of Arjuna with the army consisting of his near and dear ones. On this occasion 'tamas' predominates in his mind and makes him despondent. But, God can not allow him to remain in this condition. 'Karma' is the agent through which the Lord leads the soul ahead and so He propels Arjuna

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1. सर्वोंपनिषदो गावो दोग्धा गोपालनन्दनः
   पार्थो वत्सः सुधीर्भक्ता दुग्धं गीतामृतम् महत् ॥ –मीता माहात्म्य
2. गीता मे परमाविद्या ब्रह्मरूपा न संशयः ।
   अर्धमात्राक्षरा नित्यासा निर्वंच्यपदात्मिकाः ॥
   चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतोर्जुनम् ।
   वेदत्रयी परानन्दा तत्वार्थज्ञानसंयुता ॥
   – वाराह पुराण, गीता माहात्म्य, ८, ९

to action.[1] This is the voice of the '*Antaryāmin*' or the charioteer, which may be called a manifestation of Grace. Together with the call to action, there is a warning that Arjuna (the soul) should not fall a prey to Karma which is also a binding principle. The agent is told that he is simply an instrument;[2] meaning thereby that prescribed actions should be done selflessly and not in a spirit of self-achievement. To perform action, dominated by the ego-sense is to succumb to bondage. The warning, therefore, is in the nature of 'Grace' itself. This caution is only the beginning of an end, namely '*Niṣkāma Karma*'[3] (action without attachment or *Karmasāmya*) which being attained liberation comes in sight. Actions performed without attachment do not cause bondage.[4]

God is immanent in every object of the world. In the Gītā, Lord Kṛṣna proclaims this truth in unequivocal language.[5] He dwells in every soul as its highest benefactor.[6] Lord Kṛṣna also proclaims in the Gītā that the '*Daivī Māyā*', through which He is immanent in the world, can be overcome only by His Grace[7] and by no other means.

At the same time God also transcends this phenomenal world; He has no desire unfulfilled and hence He has no want whatsoever. As such, His '*Daivī Māyā*', His being immanent in every soul and the attainment of Mokṣa by the soul are all linked and connotes a working process. He manifests this world through His *Maya* as a means of the soul's liberation. Being Gracious he dwells in the soul (immanent) to lead it in the right direction towards liberation. In other words, God's manifestation and dwelling within are all acts of God by which the soul is benefited in as much as it attains the boon of liberation.

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[1] क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ।

— Bh. G. II. 3.

[2] निमित्त मात्रम् भव सव्यसाचिन् ।

— Bh. G. XI. 33; IV. 20. 21.

[3] Bh. G. II. 47-48; XVIII. 60.

[4] Ibid. IV. 22, 23.

[5] Ibid. VI. 29; VII. 8-11.

[6] Ibid. V. 29.

[7] Ibid. VII. 14; XV. 13.

Further, God gives His message of consolation to the suffering soul that whenever necessary He assumes forms and descends to the world to redress the suffering of the good and give them protection against the evil.[1] This is certainly an act of Grace on the part of the Lord who is moved by the distress of the soul and becomes compassionate toward it. To crown all, one finds that the totality of Grace is showered on the soul who fails to exert himself in any way for his liberation, even so He promises unconditionally to take the entire responsibility of the soul upon Himself[2]. There can be no greater instance of the Grace of God and His love towards the soul.

In the vast literature of the Purāṇas the concept of Grace is to be met in a fully developed form. For the Śaiva philosophers the Vāyavīya Saṃhitā included in the Śiva Purāṇa is of special significance.

The Vāyavīya Saṁhitā

The Vāyavīya Saṁhitā of Śiva-Mahāpurāṇa deals with the doctrine of Grace at length. It starts with ‹Rudra' (Lord Śiva), the uncaused cause[3] as the underlying principle of all the elements of creation starting from Brahmā to the blade of grass. He Himself assumes the names of Brahmā,

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[1] Bh. G. IV. 7.

[2] Ibid. XVIII. 66.

[3] Vāyavīya Saṁhitā of Śiva Mahāpurāṇa : I.2.30–31; I. 3. 1–5.

Viṣṇu and Maheśvara and performs His threefold activities viz. creation, sustenance and destruction of this universe respectively. He is in advaita relation with the soul as also with *māyā* who is otherwise called *prakṛti* at the same time; He is beyond the two i.e. '*Kṣarākṣarāpara*';[1] He is God, the Lord of all; He leads the two to their objectives.[2] He is both immanent and transcendent. As immanent He is present everywhere and in everything but remains unattached to anything and transcends all which is His trne nature (svarupa). The cycle of birth and death ordained by Him is purposive. The joys and sufferings are also His gifts which mould the souls and therefore they are just rewards. He Himself is not the least affected by them.[3]

Śruti calls Him the great immanent Ātman because He is the knower and the comprehender of the entirety of existence. He is the all-pervading and unchanging principle beyond any descriptions whatsoever.[4] So subtle He is that He cannot be perceived by means of sense organs. The self-possessed man can catch a glimpse of Him by meditation. The man endowed with pure vision can only realise the Lord inherent in His own Being, as the oil pervades mustard seeds or 'Ghee' is in the curd or water is in the current or the fire is in '*araṇi*'.[5] God is without a second. He is the creator, preserver and destroyer. He is the greatest, the most subtle as well as the greatest principle. Darkness, ignorance, want are totally absent in God.[6] God is the underground cause in the form of will or *ājñā* for every bit of the movement of the universe, and yet He remains undefiled by the impurities of the world. He is the unmoved mover and

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1. Ibid. I.5.13.
2. Ibid. I.5.14, 16, 18.
3. Ibid. I.3.10.
4. Br. Up. IV.2.4.
5. Vāyavīya Saṁhitā of Śiva Mahāpurāṇa. I.6.11 & 12.
6. Ibid. I.6.14, 17, 18, 19, 22, 24.

the uncaused cause of the whole universe. His will commands everything for the one object i. e. the release of the soul. He is the power of the powerful, the wisdom of the wise, and the deliverer of the downfallen souls. Everything is controlled by Him,[1] not directly since He is inactive but through His Śakti known also as Mahadevī. The relation between Śiva and Śakti is '*ananya*' like that of the burning capacity of the fire. There is no Śakti without Śiva and no Śiva without Śakti.[2] God is immanent in the universe through His Śakti who pervades the entire physical world. Realisation of this is real wisdom and the means of liberation. Śakti, the unlimited love, is one with God. God by His nature is self-content (*apta-kama*). All the forms and acts are only the expressions of Bliss (the Śakti, for the benefit of the soul),[3] because both the Lord and His Śakti are nectors; how can the two nectors become disjoined ? Śiva is the word, the conviction, command and Śakti (power) is the meaning, object of knowledge and activity. Śakti based on the principle of Śiva is *para-Śakti*, *Icca-Śakti* also called *Kuṇḍalinī Māya*, *Śuddhadhvaparama*.[4]

Creation, sustenance and destruction, are the functions of Śiva which He performs through His Śakti.[5] The trinity, deities, rudras; time, space and kalpas are all the manifestations of Śiva. "It is due to His Grace that the creation in every Kalpa functions as a perpetual series".[6] The Lord is all-abiding. Brahmā, Viṣṇu, Rudra, Maheśvara and Sadāśiva are the forms whereby this universe is pervaded[7] and the *pañca Brahmaṇas* namely, Īśana, Puruṣa,

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[1] Ibid. II.2.46–60.

[2] Ibid. II.4.11 & 12.

[3] Ibid. I.25.34 & 35.

[4] Ibid. I.27.15–20; I.29. 5–8; I.29. 32.

[5] Ibid. I.23.20.

[6] Ancient Indian Tradition and Mythology : Vol. 4. Vāyavīya Saṁhitā : Sec. I. Ch. 14. Verse : 13. P. 1821.

[7] Śiva Mahāpurāṇa : Vāyavīya Saṁhitā : II.3.3.

Aghora, Vāma add Sadya are the forms of the Lord granting 'śreyas' and prosperity to man.[1] In this world itself His Grace is present and manifests in eight forms, namely, Swarga, Bhava, Rudra, Ugra, Bhīma, Paśupati, Īśāna, Mahādeva symbolising the five gross material elements, the individual souls and the principles of heat (Sun) and coldness (Moon)[2]. Each of the above forms has a distinct function, supplementing one another and leading the soul to its goal. All these forms are the manifestations of God bestowing help, protection and blessing to the soul. Hence Śiva, (the God) is to be worshipped.[3]

The souls who rank next to Him in brilliance yet fall short of the power of self-protection fall a prey to the primordial evil. Being from the very beginning and ever in association with it, and enveloped as they are by darkness (ignorance), they forget their own identity and become inert. Māyā deludes the soul, and causes attachment of the soul to the world. Therefore māyā is also a dirt.[4] But they are ordained by God Himself and as such characteristically both māyā and karma possess the quality of partial illumination. Māyā, the dirt, is, however, removed in no time by Grace, if the individual concerned surrenders himself to the Lord.[5] He attains the 'city' of God[6] whence there is no return. He becomes identical with Him and secures Bliss. Kalā, Vidyā, Rāga, Niyati are the entities (produced by māyā and karma) which the puruṣa or soul is bound to. They are the medium through which the souls enjoy or suffer the merits and demerits of their actions. This is the process by which Śiva ordains the maturing of the primordial dirt by one final stroke. He removes the dirt and grants the souls their divine nature.[1]

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[1] Ibid. II.3.16.
[2] Ibid. II.3.17–27.
[3] Ibid. II.3.30; II.4.71.
[4] Ibid. I.5.20.
[5] Ibid. II.10.22–24.
[6] The word 'city' implies 'puram' as well as body (gross or subtle).

Grace is the only antidote to ignorance. Grace alone is capable of granting release to the souls from the clutches of the primordial evil. Upamanyu, the great sage who expounded Śiva-Śakti tattva to Sri Kṛiṣṇa, very lucidly explained the existence and activities of Śakti, the Grace. He says that Mahādevī is none but the Śakti of Mahādeva. The entire universe of mobile and immobile beings is created by Śiva through His Śakti who is His inseparable companion.[2] Necessarily we are here confronted by the question as to how Grace of the Gracious dawns on the souls. The reply is clear. The compassionate Lord showers it on the souls and rouses in them the spirit of prayer and devotion.[3] Normally we see that all the religions suggest that surrender to the Lord is the means to attain His mercy. The question may arise if action, namely, devotion is necessary and surrender on the part of man is inducive of Grace, why should it be called Grace which implies unconditional gift. A deeper look into the matter will reveal that even the tendency to devotion and surrender is roused by Grace which is as yet unmanifest. Devotion and surrender are necessary gestures to receive the manifest. That which was in the form of sensation awaits perfection–all through Grace acting in the process.

To understand the relation between Grace and devotion, the analogy of the sprout and the seed has been used. Nobody could explain whether the seed comes first or the sprout. Similar is the case with Grace and

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1. Ibid. I.5. 25–28.
2. अर्द्धनारीश्वर भूत्वा ययौ देव स्वयं हरः ।
   Ibid. I.15. 9; II.4.4.
3. Ibid. I.3.30

devotion. They are inter-related beginninglessly. Vāyavīya Saṁhitā asserts that all the achievements of the soul are due to Grace alone.[1] Though the practice of dharmas or observance of religious rites, as embodied in the Vedas, liquidates Karma and brings Karma-sāmya, but the contact of Grace alone yields the excellence of dharmas. This excellence only can do away with the sins of the individual [2]

Apparently, therefore, Grace of God descends in accordance with the purity of the souls which is an outcome of the performances of the souls. The Lord, the All-Powerful does not dispel all darkness hanging over the soul at one stroke. Doubtless, He can do so. Mystery as He is; mysterious are all His actions. Nobody can question His ways. He has His own process in which the souls are moulded according to their own actions. The souls undergo changes of their state till they attain Karma-sāmya. The attainment of Karma-sāmya marks the end for evil and the happiness of the souls. God is ever watchful. Every bit of action performed by the soul is seen by the Lord who awards rewards and punishments in accordance with the merit or demerit of the particular action. The injunctions laid down in Vedas and Āgamas are conducive to virtues which pave the way to release. Ultimately it is the Grace of the Lord which grants the Bliss of liberation. Śiva only grants the supreme Bliss. It is worth noting here that the *Śruti* in clear words declares[3] that it is only God's revelation to the soul which enlightens the soul about the Lord. All vocabulary may be exhausted, any amount of efforts or practice of yogas may be undergone; but they will bear no fruit till the Grace of the Gracious dawns on the soul. God's real nature cannot be reflected upon or argued over. Grace grants the spirit of

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1. Ibid. I.3.31.
2. Ibid. I.3.32, 33.
3. Ante. P. 12.

devotion, as also it is through Grace that Bliss is attained.[1]

Punishments are nothing bat the act of Grace for the improvement of the souls in the ascent.[2] The formless God assumes the different forms only for the sake of the devotees.[3] The Lord is never unkind to His devotees who have taken refuge in Him; the ocean of mercy subsides all fear, unhappiness and He excuses all the faults of all His devotees.[4] The unbounded Mercy of the Lord is so overflowing and unconditional that evil with all its bad intentions cannot stop it, rather it perishes, failing to withstand the power of Grace. God, however, offers refuge even to the wicked out of His unbounded love for all.

How gracious the great Goddess (Śakti) is, can be understood from the incident quoted in Vāyavīya Saṁhitā repeated hereunder :

Mahāmāyā during Her sādhanā in the dense forest came face to face with a huge tiger. The tiger approached Her with the wicked intention of feasting on Her delicate body. The animal overwhelmed with hunger stood in front of Her looking at the Goddess and thought "I have no other prey".[5] The Goddess however, did not turn away. On the contrary Mercy was generated in Her heart and she thought that the animal is the perpetual performer of contemplation on her and her protector from the wicked animal. This feeling of Her Mercy washed away the dirt of the animal who at once realised the Goddess.[6]

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1. Śiva Mahāpurāṇa, Vāyaīyva Samhitā I.4.18.
2. Ibid. I. 23. 16.
3. Ibid. I.23.21; I.26.21.
4. Ancient Indian Tradition and Mythology : Vāyavīya Saṁhitā I.23.50–54.
5. Ibid. I.25. 1 & 12.
6. Ibid. I.25. 9–14

Upakāra or Anugraha are the synonyms for Grace. It is the 'ājñā,' the injunctions laid down by the benevolent Lord for the liberation of the soul from the suffering of the world. The Grace of Siva showers upon all, the sentient and non-sentient beings impartially, as the sun extends its rays on all the lotuses but the lotuses bloom in accordance with their maturity. Similarly Grace flashes on all. But the release comes to each individual soul in accordance with the ripening of the mala in the case of each particular soul.[1] God acts just like a doctor who has His own process of treatment and He knows which disease takes how much time to be cured completely. He administers medicine after clear diagnosis and necessary deliberation Likewise Siva cleanses the dirt of the soul in a process which is unique and assures total cure of the soul's ailment. As the magnetic stone causes the movement of the iron filings by its mere proximity, similarly the will of Siva causes the world.[2]

The Vāyavīva Saṁhitā offers a beautiful analogy to vindicate the supremacy of the Lord over all. After conquering the asuras, the gods including Indra started fighting among themeselves, each claiming the highest position. Vanity maddened them. On this, śiva appeared before them in the guise of a yakṣa and set a blade of grass on the ground asking them to bend the grass. This naturally infuriated the gods who one after another applied their respective strengths but to no avail. The bewildered gods knew not what to do. In the meantime the yakṣa vanished and in his place Goddess Haimavatī appeared with a smiling face and in all her brilliance. She made the gods conscious that the yakṣa is none but the invisible Siva and that He is the Lord by whom the wheel of the world, including mobile

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1. Ibid. I.31.51–64.
2. Ibid. I.31.89.

and the immobile beings, revolves. She further said that in the beginning the universe is created by Him and it is annihilated again by Him. There is none to control Him. He is the controller of everything. Thus enlightening the gods she disappeared. It will not be out of place here to note that it is the Grace of God who exposed the truth that power as such is a gift of the Lord Himself and out of His Grace.[1] It is worth noting here that the knowledge of God is possible only by the Grace of God. God is the friend and refuge of all. Only the intelligent, by His Grace, can know Him.[2] The Vāyavīya Saṁhitā affirms that even the sequence of knowledge and activity are not indispensable factors for the attainment of liberation because if there is divine Grace, liberation is accessible to everyone.[3] Even the consideration of status or species like gods or asuras, animal or bird, worm or germ is immaterial. Grace may befall on any one and grant libration[4]. If there is divine Grace, the gifted, whether it is a child in the womb or a nascent child, a boy, young or old or a dying man, a soul in heaven or hell, wise or fool, pious or fallen, is immediately released.[5]

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1. Ibid. II.2. 46–59.
2. Ibid. I.6.25.
3. Ibid. II.7.22.
4. Ibid. II.7.23.
5. Ibid. II.7.24 & 25.

CHAPTER – Two

ŚAIVISM & THE LITERARY HISTORY OF ŚAIVA SIDDHĀNTA

ŚAIVISM

Ultimate Reality is Satyam, Śivam and Sundaram-ever auspicious and as such, ever beautiful. The human heart yearns for the knowledge of Reality and feels a natural urge towards it. Religion is born of that urge.

Religion, in some form or other, has its impact on the very existence of human being. It arises in the consciousness and grows, as it were, within and needs no support from speculations. Thus the origin of a religion is contemporaneous with human history itself.

Both the Vedas and Āgamas which are the sources of the different religions in India are said to be revelations. Tradition makes the difference that the former i. e. the Vedas are '*apauruşeya*' i. e. uncreated and endless; and the latter i. e. Āgamas are said to be the words of the Lord Himself uttered for the good of the people. The term 'Āgama' literary means 'what has come down as tradition'. Some of the Vaiṣnava schools are founded on the Vaiṣnava Āgamas. For the Śaivas, the Śaivāgamas are the ultimate authority. Some scholars are of opinion that the Āgamic tradition is complementary to the Vedic or Upaniṣadic tradition in the sense that the Āgamic tradition exposes all that lie implicit in the Vedas. For instance, the Upaniṣad, on creation, asserts that 'He willed—I am alone, let myself become many' (तदैक्षत बहु स्याम् प्रजायेय) — a statement which suggests *spanda* (vibration) of God, the theory that explains creation by Śiva. In the Kulārṇava Tantra, Lord Śiva says to the Devī, 'The six systems of philosophy are the limbs of my body like face, stomach, hands and legs; those who differentiate them, actually dismember my body. And there are also the six limbs of the Kula (body of Śiva), therefore, Oh, Devī, know the Vedic discipline to be *Kaulika*' (Tāntrika)[1]

There, however, arose in the different parts of India, various schools of Śaivism. Indeed, they discuss the same categories but from different philosophical standpoints, according to experiences of their own. This is unavoidable, since truth, in respect of the unbound, reveals in diverse ways and is experienced by the aspirant at different stages.

The Śaivāgamas treat of the three chief entities : Pati (the Lord), Paśu (bound souls) and Pāśa (bonds). The souls are atomic The bonds are three as Mala, Karma and Māyā which bind the souls. The Śaivāgamas discuss in detail the nature of the Lord, the bound souls and the bonds. God is supreme, He is omniscient, omnipotent and omnipresent.

The concept of Śiva as God is traceable in the Ṛgveda as Rudra who is a powerful deity, to whom prayers (Ṛg. VI. 114. 10) have been offered for protection of all

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1. षडदर्शनानि मेङ्गानि पादौ कुक्षिः करौ शिर :
तेषु भेदन्तु यः कुर्यान्ममाङ्ग छेदयन्तु सः ॥
एतान्येव कुलस्यापि षडङ्गानि भवन्ति हि ।
तस्माद् वेदात्मकं शास्त्रं विद्धि कौलात्मकं प्रिये॥

—Kulārṇava Tantra 2/84-85.

in general and animals in particular. He being propitiated, fear of epidemic, desire and suffering become less. In the hymn (Ṛg. V. 11. 33), the term Vṛṣava is applied to Him and He is called the doctor of doctors, Īśāna, Ugra and so on.

In Yajurveda we come across stories of Rudra, killing Asuras and destroying the three cities belonging to them. He is depicted there as a violent God.

Śiva, through different sources, appears before us in various forms and qualities each of which can be treated as a particular aspect of the all - powerful One. He is very much connected with the Yoga system in its practical discipline. The Kaivalya Upaniṣad gives particular stress on Yoga as the means of release. In Ṛg. Veda also (xi.36) the life of asceticism has been encouraged to develop power leading to crossing human limitations and becoming equal to Rudra.

In Sāyana's commentaries on Vedas, he says that Rudra is so named because he drives away suffering or sin (*Rud dravayita*). The word Śiva also means the same. 'Śi' means 'to make thin' or 'to attenuate', and so Śiva means 'He who attenuates sin' (*Aśubha*). Śiva also means 'He who is auspicious.'

In Śatarudriya He is '*paśunam Pati*' (the Lord of the creatures). As the Lord of souls, He redeems the souls from bondage. The well-known *Paśupata Vrata* (vow) is the means to release the Paśu from Pāśa. Apparently it is a nice compromise of the graceful and the violent nature of Śiva which culminates in the theistic view of Śvetāśvatara and Śiva-Purāṇa.

The Atharvaśiras Upaniṣad describes the significance of ashes as a means to release the Paśu (soul) from Pāśa (bondage).

It is noteworthy that among the Upaniṣads the Śvetāśvatara and Atharvaśiras are of special importance to the Śaiva tradition.

The two Upaniṣads identify Śiva with all that is. He is '*Viśva-rūpah*' i. e. He manifests Himself in different forms through His Māyā śakti. He is all the Gods and the Goddesses. He is also *Viśvādhika*. Śiva is immanent in the world of which He is the ground and again transcendent of it, in that He exceeds the world. Eight qualities are usually attributed to Śiva. They are : independence, purity, self - knowledge, omniscience, freedom from mala, boundless benevolence, omnipotence and bliss. Human intelligence is limited and His greatness is limitless. So, He is incomprehensible and transcends human intelligence.

Śaivism may be viewed from the perspective of four major schools of thought which flourished in different regions of India, namely, (i) Kāshmir Śaivism in Kāshmir, (ii) Lingāyatas in north-western Karnātaka, (iii) Śivādvaita in Mysore and (iv) Śaiva Siddhānta in Tāmil Nād.

Patanjali mentions about a Śaiva sect known as 'Śiva-bhāgavatas' who moved about with iron trident in hand. Contemporary to it, another sect arose in the west of India, founded by Lakulīsa, claimed by his followers as the last incarnation of Maheśvara and the founder of a sect of Paśupata. Mādhava has summed up his tenets in his *Sarva Darshana Saṇgraha* under the name of Nakulīsa Pāśupata.

The *Mattamayūra* sect of Śaiva asceticism is another stage in the same line which had great influence in Haihaya Kingdom of Tripuri.

References are available about two other Śaiva sects : the Kāpālikas and the Kālāmukhas. Kāñchi, Tiruvoṛṛiyur, Mālpadi and Kodambalur were some of the centres of the aforesaid ascetics. Sri Rāmānuja, in his Brahmasūtra Bhāṣya, (2,35,36) mentioned about the Kāpālikas as also there is reference of a meeting of a Kāpālika with Śaṇkarāchārya during his long tour throughout India. Of course, these sects are almost extinct now-a-days.

When we speak about Kāshmir Śaivism, we must remember that in Kāshmir there are two successive forms. In the earlier form, it belonged to the Pāśupata sect and preached a dualistic doctrine. Later on, it was supported by the Trika system which taught idealistic monism or Advaita view.

Trika system can be broadly classified as Āgama Śāstra, (2) Spanda Śāstra, (3) Pratyabhijñā Śāstra.

The 'Śiva sūtra' is said to be the origin of the great edifice of the Trika system, The authorship of the Śāstra is unknown and is attributed to Śiva Himself. Sage Vāsugupta (end of 8th and beginning of 9th century) is said to have received the Sūtras in his meditation.

There was a development of a monastic Śaivism in Kāshmir of which the literature is available from about 9th century. It is difficult to determine how old it is in its origin. However, it is clear that Śaivism had two successive forms in Kāshmir. In the early days, it was the Paśupata sect which prevailed there. Later, it assumed the form known as Kāshmir Śaivism at present, which had its origin from the Śiva sūtras. The commentary on them by Kṣemarāja is called Vimarṣinī. The teachings of Kāshmir Śaivism are embodied in literature which is variously known as Trika Śāstras, Rahasya Sampradāya, Śiva śāsana or Śaivāgama. As a system of philosophy, it is a type of idealistic monism and in that it fundamentally differs from other forms of Śaiva Philosophy.

The 'Vīra śaivism' or the 'Lingāyata' sect was founded sometime in the 12th century by a powerful man named Vasava of Karnātaka.

Vīra-śaivism—the name is significant and speaks for itself. Vīra means a hero or a stalwart. So, Vīra-śaivism is the śaivism of the heroes or the stalwarts. It is also called 'Lingāyata' because its followers wear in their neck a liṇga (symbol of śiva) for all time.

Vasava, a great saint was mainly responsible for the popularity of Vīra-śaivism throughout India and specially in Kannaḍa although he was not the founder of the faith. The ancient teachers who propagated this system are Revaṇasiddha, Maṛuḷasiddha, Ekorāma, Paṇḍitārādhya, and Viśvārādhya who established five Mathas in five different places of India, namely, Kedāra, Ujjayinī, Rambhāpuri and Śriśailam in the north, south, west and east respectively. Vasava and his disciples expounded the doctrine in writing and all of them collectively assumed the name 'Vacana Śāstra'.

It is worthwhile to remember another dedicated soul in this connection. In 12th century A. D. a great saint named Sri Allam Prabhu or Prabhudeva of Mysore state wrote a very valuable book in his mother tongue Kannaḍa. This book is named as 'Prabhudeva Bacanāmrita' in the world of Mystic and 'Sant Literature'. The book occupies a high place. It deals with, in a very systematic way, all the aspects of Vīra-śaivism from the theory of creation to liberation.

According to Vīra-śaivism, Para Śiva is the ultimate Reality. He is Sacchidānanda. The universe comprising of souls and matters (Cit and Acit) is a projection of His will. He is in everything and also beyond everything (both immanent and transcendent). Śakti (Mūla Prakṛti or Māyā) is His creative power as an inseparable attribute from whom evolves this world of existence. In dissolution (*Pralaya*) everything returns back to śakti and gets merged in Her

Devotion to God is the essential requisite for spiritual progress. Bhakti leads the soul from bondage to liberation. The goal of the soul is to attain unity with Para Śiva where it enjoys eternal bliss. This final state is called Liṇgāṇga-sāmarasya. śiva manifests Himself in six forms. There is a similar sixfold manifestation of the *sthala* (soul). The soul, in course of its *Sādhanā*, makes a gradual progress, in other words, the ignorance that envelops the soul, disappears step by step till at last it (soul) realises identity with God. The aforesaid six stages of Liṇga (God) and Aṇga (soul) marks the progress.

śrikantha, a disciple of śvetācārya, expounded a system of Śaivism called śivādvaita. He believes in Satkāryavāda and holds that the universe is non-different from Brahman and identifies Brahman with Para Śiva, the ultimate Reality. Para-Siva, the supreme Lord, exercises fivefold functions, namely, creation preservation and destruction of the world and concealment and Grace in respect of the soul. It is both immanent aud transcendent. He conceives of Brahman as essentially qualified by a combination of conscious souls and unconscious matter, as attributes and accessories respectively. This is the unique feature of Śrikantha's doctrine and for this he is also called a Viśiṣṭādvaitavādin–a qualified monist. śiva is the supreme Reality, transcendent of the world and souls, possessing the highest excellence.[1] The soul is one of the forms of Śiva

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[1] सर्वकर्तृत्वम् ईश्वरस्य सिद्धम् । अतः सर्वातीत, परमेश्वर इति सर्वोत्कृष्टत्वम् ब्रह्मन एव । अतः परब्रह्म सर्वोत्कृष्टत्वयैव सर्वनमस्कार विषयोऽवगम्यते ।

—Srikantha. Br. Sū. Bhāsya

but due to its beginning-less association with mala it finds itself in bondage consisting of repeated births and deaths. Śiva creates the conscious, embodied souls and the unconscious material world for His sport. His creative delight is the cause of creation. But He is All Merciful. A bound soul freely performs actions and earns merits and demerits. God dissolves the world to give respite to the afflicted souls by His Grace. He destroys all their sins and impurities and grants them absolute purity. His Grace only can release the souls. On this point, Śrikanṭha lays great stress on southern śaivism.

In South India śaivism had its sway from very early times. It has already been noted that it is difficult to trace the origin of śaivism but such is the vitality of this religion that it has given rise to innumerable sects. It is note-worthy that in śaivism we have the idealistic monism of the Kashmir school as also the Pluralistic Realism of Śaiva Siddhānta. In short, one can say that the study of this single system, reveals to one the entire range of Hindu thought.

śaiva Siddhānta, as the word 'Siddhānta' indicates, claims to be the accomplished end, or the end of ends. The title is considered justified by the adherents because the school had to contend with other points-of-view and establish its own as the supreme theory. Even so, Śaiva Siddhānta shows a tolerance for all other schools of thought and can be called an inclusive perspective rather than an exclusive one. This is the special characteristic of śaiva siddhānta.

LITERARY HISTORY OF ŚAIVA SIDDHĀNTA

In the Indian tradition the authority of Vedas and Āgamas is considered supreme. Both are divine revelation. The Veda is '*apauruṣeya*, the Āgamas, being the word of

God are *pauruṣeya*. It will be quite expedient to quote the views of Śrikantha in this connection. He says the Vedas and Āgamas are of equal authority as divine revelation. One major difference is that the latter may be studied by all castes while the study of the former is restricted to the first three classes only.

Although the Āgamas are supreme authorities as theistic philosophy in general, they are not set in opposition to Vedic authority; rather, Āgamas are an expansion of the Vedas revealing explicitly what is contained there in Vedas implicitly. The truth of both being divinely inspired, all doubts evaporate in their presence and the efficacy of both is established.

Twenty-eight Āgamas are recognised by the siddhāntins, the chief among them being the 'Kāmika'. The devotional utterances of the śaivite saints collectively known as Pannirutirumurai are also of great importance and considered authoritative.

It is a problem to arrange the Tamil literature of the siddhāntins in a chronological order. Umāpati Śivācaryār, the last of the Santānacaryār, who flourished in the fourteenth century, described in his Tiru-Murai-kaṇḍa-Purāṇam, that Nambi-āndār-Nambi (11th century) arranged the canonical literature of Śaivism in 10 books, the first three comprising 384 Padigamas (hymns) of Tirujñāna Sambandar; books four to six made up of 307 Padigamas of Tiru-nāvukkarasu; 100 Padigamas of Sunderamūrti forming the 7th book; the Tiru-Vācakam of Mānikkavācagar being the eighth and a number of Tiruvisaipākkal by nine different authors and Tirumandiram of Tirumūlar forming the last two books. Tirumandiram of Tirumūlar occupies a very prominent place in the canonical literature of Śaiva Siddhanta. It explains the metaphysical, moral and mystical aspects of Śaiva Siddhānta in 3,000 verses. Nambi-āndār-nambi himself added another to these ten, a miscellany of poems by saints like Paṭṭinattāḍkal, Karaikkal Ammaiyār and others. In 12th century another very important book Periapurāṇam of Sekkiḷār was added as a great gift.

The credit for a systemetic exposition of the tenets of Tamil śaivism goes to the Śiva-Jñāna-Bodham of Meykaṇḍar (discoverer of truth), written in the first half of the 13th century. It is a treatise of twelve sūtras. The author took pains to explain each of them elaborately. The name Śiva-Jñāna-Bodham is also interesting in as much as it attaches importance on the oneness of Śivam, the ultimate Reality. Śivam is one; Jñānam is the knowledge of His true nature; Bodham means realisation of such knowledge.'

Here we find a turn of the system from dualism to non-dualism. There are two approaches inherent in śaiva Siddhānta but these two, namely, the general and the ultimate are actually not different, though they appear to be so. The difference is only that of perspectives. In reality, others are subordinate to the one. Pati is the Supreme Lord. Both Paśu and Pāśa are in every respect subordinate to Him. Śrikantha, in 12th century, in his commentary advocates a theory of non-dualism. The Śaiva Siddhānta philosophy owes greatly to Śivādvaita in its formulation. Umāpati Śivācaryār recognises the closest affinity between Śivādvaita and Śaiva Siddhānta.

Appaya's 'Śivārkamaṇi dīpikā' on Srikantha's commentary is a monumental work of sixteenth century, particularly on the issues reconciling Vedānta with Āgama (Siddhānta).

After the Śivajñāna Bodham, next comes out Śivajñāna Siddhiār by Aruḷnandi, the disciple of

Meykaṇḍar. The book is of two parts, the first (Parapakkam) refutes the other schools of philosophy and the second Supakkam deals with the fundamentals of Siddhānta. It is held in great esteem by the siddhāntins for its loftiness of thought and lucidity of expression. There are six old commentaries on the siddhiār and two modern ones. The commentaries Nirambabavalgiar, Maraijñāna Desikar, Śivāgrayogīn and Subramaniya Desikar are of great interest and all of them except the last are with original interpretation. Another work of Aruḷṇandi 'Irupāvirupatu' is in dialogue form and deals with mala.

Śivajñāna yogīn is another stalwart whose contributions in Tamil literature are of great value. He wrote two commentaries on the Śivajñāna Bodham–Māpādiyam and Ciṟṟurai. He wrote a brief commentary on Siddhiār also with explanations and remarks where necessary. He was a versatile genius and has to his credit a number of Sanskrit works, such as Śaiva Sannyāsa Paddhati, Śivajñāna-Bodha-Saṃgraha Vyākhyāna Kriyādīpikā, Śaiva Paribhāṣā, Śivaneṟiprakāśam, etc.

Umāpati (14th century) wrote his book 'Saṇkarpa Nirākaraṇam' to define the standpoint of 'Śuddhādvaita'. Next to it, was Umāpati's 'Śivaprakāsam' which was so very useful to understand the philosophical literature in Tamil for approaching the truths of Śivajñāna Bodham.

Mention must be made here about the books exposing significance of 'Grace' on life and destiny of man.

(i) 'Pōṟṟipahroḍai' deals with the career of the individual soul from its birth to '*Mukti*'.

(ii) 'Koḍikkavi' extols the triumph of Grace over the evil to redeem the soul from its fallen state.

(iii) 'Neñju-Vidu-Thūthu'-a message of devotion.

(iv) 'Tiruvarutpayan' meaning 'fruit of Divine Grace', presents in an excellent manner the theme of divine Grace and its fruits-the śaiva Siddhānta in essence.

CHAPTER – Three

THE DOCTRINE OF "GRACE IN THE WORLD" AS ENVISAGED IN 'ŚAIVA SIDDHĀNTA'

INTRODUCTION

"Vēdam pacu adaṉ̤ pāl meyyākamam nalvar ōdum tamiḻ adaṉ̤iṉ̤uaḷ ḷuṛu ney-pōda miku neyyiṉ̤uṛū cuvāiya nīlveṇṇey meykaṇḍāṉ̤ ceyda tamiḻ nūliṉ̤ tiṛam."

(The Veda is the cow; the Āgama is its milk; the Tamil scriptures (Tevāram and Tiru-vācagam) of the four saints is the *ghee* churned from it; the excellence of the well instructive Tamil scripture (Śiva-Jñāna-bodham) of Meykaṇḍa Deva of Tiruvennainallur, is like the sweetness of such ghee.)[1]

The stanza referred to above indicates in what high estimation the Śaivites, in the south, hold the siddhānta works.

It is, indeed, difficult to trace the origins of the Śaiva siddhānta system which lie buried in the remote past.[2] The formulation of the philosophy as a crystallized whole, however, seems to belong to the period between the eighth and the thirteenth century A. D.[1]

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[1] Cited in Śivajñāna-Bodham by Nallaswāmi Pillai. J. M.; (Note of the author), P. XiX.

[2] "The origins of Śaivism are lost in obscurity, but it is clear that history of Śaivism is a blend of two lines of development, the Āryan or Vedic and the Pre-Āryan."

—Nilkantha Shāstri, K. A.

'Quoted from Śaiva-Siddhānta' by V. Pāranjoti, P-14.

Śaiva siddhānta, as it is today, is the gift of a great saint named Meykaṇḍa Deva once referred to in the preceding chapter and repeated here for further details. He was born of a Śaivite couple in Tirupennakaḍam, in the thirteenth century A. D. The child (Meykaṇḍa Deva) was blessed with remarkable mental powers. His parents named him Śvatavanapperumal. It was so arranged by providence that in his childhood he came in contact with and received instruction from a renowned saint of the time, Parānjoti Munivar. The saint saw in the boy a great religious zeal and an extraordinary talent. After giving him proper education, the saint renamed his disciple, ‹Meykaṇḍar' which means ‹he who has seen the truth or the discoverer of truth.' Śivajñāna-bodham, a concise presentation of the Śaiva siddhānta system comprising twelve sūtras with vārtika, is the marvellous work associated with his name. It is the basic text on Śaiva Siddhānta of which Śivajñāna Siddhiyār is a grand commentary in 729 stanzas. The Siddhiyār is an exhaustive treatise on the siddhānta system, in a clear and simple language written by Aruḷ Nandi Śivācaryār. God wished that a true representative of the whole range of Hindu philosophic thought should emerge to give solace to the suffering humanity, and for that purpose sent a number of saints one after another to enlighten the world by their instructions on Truth. The works ‹Tiruvuntiar' by Uyyavanda Deva and ‹Tirukkaḷiṟṟuppaḍiār' by another saint of the same name treated on ‹Grace of God' and ‹Means of Release'. Next came out ‹Uṇmai Viḷakkam' by ‹Manavāsakam Kadantār,' a book containing 54 verses, in the form of a dialogue between Meykaṇḍar and his disciple.

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[1] Ayyar, C. V. Narayana, Origin and Early History of Śaivism in South India.

Umāpati śivācārya, another saint of great name and fame, enriched the system by the exposition of some yet then difficult problems which tortured human mind. His excellent work 'Tiru-varut-payan,' a treatise mainly on Grace atonce enters the very core of man and floods him with a divine light, however temporary it may be. His other works, namely, 'Śivaprakāsam', 'Vināvenbā', 'Pōṛripahrodai', 'Koḍikkavi', 'Neñju-vidu-tūtu', 'Saṅkarpanirākaraṇam', and 'Uṇmai-neṛi-viḷakkam', etc., are also equally valuable.

śaiva siddhānta is a popular name for the Meykaṇḍa śāstras numbering fourteen in all.[1] The name śaiva siddhānta is quite significant and expressive of the inner contents of this classical product of the Tamil saints. The word 'śaiva' is derived from 'Śivan', the Supreme Being, to the followers of śaivism who are known as 'śaivas' or 'śaivites'.

Siddhānta is a compound word made up of '*Siddha*' and '*Anta*'; '*Siddha*' means an axiomatic truth or the truth which is established beyond any scope of doubt. Again, the word *'anta'* means 'end' i. e. the final or last word beyond which nothing remains to be said. The two words placed together convey the idea of 'final truth', 'the truth of truths' or the 'ultimate truth' realised.

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[1] The Meykaṇḍa śāstras are as follows :—

(i) Tiruvuntiār : Uyyavanda Deva of Tiruviyalūr.
(ii) Tirukkaḷiṛṛuppaḍiār : Uyyavanda Deva of Tirukkaḍavūr.
(iii) Śiva-jñāna-bodham : Meykaṇḍa Deva.
(iv) Śiva-jñāna Siddhiār : Aruḷ-nandi.
(v) Irupāvirupatu : Aruḷ-nandi.
(vi) Uṇmai-viḷakkam : Manavāsakam kaḍanta Deva
(vii) Śiva-prakāsam : Umāpati.
(viii) Tiruvarut-payan : ,,
(ix) Vināvenbā : ,,
(x) Pōṛripahrodai : ,,
(xi) Koḍikkavi : ,,
(xii) Neñju-vidu-tūtu : ,,
(xiii) Uṇmai-neṛi-viḷakkam: ,,
(xiv) Saṅkarpanirākaraṇam: ,,

Ṣaiva siddhānta, therefore, is the representative of the whole range of intellectual quests and spiritual experiences. 'Ṣaiva siddhānta' though primarily based on 'ṣaivāgamas', also accepts the authority of the Vedas. Notwithstanding certain differences in the interpretation of the truths contained in the Vedas and Āgamas or in the exposition of the experiences in different systems, there is no trace of any antagonistic attitude in the Siddhānta *śāstras*, in respect of other systems. On the contrary, in one of the fourteen gems of siddhānta *śāstras* it has been clearly indicated that the true religion is the one which does not conflict with this or that *śāstra* but which comprises reasonably everything within its own fold.[1]

The only thing it advocates in its own favour is that the Siddhānta *śāstras* speak the last religious-philosophical word quite logically arrived at, and hence it is the conclusion of conclusions or end of ends.

The system leaves out no issue that might fall within the purview of philosophy and religion, undiscussed but the main theme that looms large throughout, is the *'kṛpā'* or Grace of God. It is the key-note to any attainment, big or small, starting from the contact of the soul with this world in process to its detachment from the world and consequent emancipation from the clutches of mala, which is the goal. It is the healing-balm which the recipients in ignorance, do not appreciate, yet it flows unabated and without invocation. Hence, it is *kṛpā*, the gift from the all Compassionate (*Dayāmaya, Ānanda*

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[1] S. S. S. VIII. 13.

Svarūpam). Realisation means the realisation of this truth which imbrues the soul with the spirit of surrender—the feeling that there is no other way out for the attainment of the goal.

It is no exaggeration to characterise Śaiva siddhānta as philosophy or phenomenology of Divine Grace. Every topic of study leads to the same notion, namely, the initiative on the part of God out of His unbounded compassion. God is conceived as a personality to whom alone, attributes like compassion, wisdom, etc., can be ascribed. He is at the same time conceived as a person whose activities are prompted not by any ego consideration. God is, as it were, an egoless person. Śaiva siddhānta expresses this truth in mythopoetic way by saying that ‹Grace' constitutes the very stuff of Divine personality. The cosmic activities that are assigned to God inclusive of His revelatory functions are to be understood as functions or activities performed not for the sake of Himself but for the sole benefit of individual souls. By definition, God is plenary perfection itself. 'Eternally satisfied' (*nitya tṛpta*), one who does not stand in need of achieving something to be accomplished. And yet if we conceive Him as an agent who performs cosmic function, it is only in the sense that He is a free agent (anādī mutta citturu) whose only ‹motive for action' is gracious love. Grace here means activity which has no purpose of a self-seeking kind. If we can still use the figurative language of purpose to describe God's activity, we can say that the purpose of God's activities is release of man (where man typifies individual self). God's purpose in performing cosmic function is the gracious purpose of 'soul making' i. e. it is making it possible for the individual selves to attain the divine status in which lies their destiny.

II. Grace as the motivation of cosmic process

Śaiva siddhānta understands the concept of play or sport (*līla*) used in general in theistic Hinduism in a sense which is distinctive[1]. It is not sport in the literal sense-a motiveless play, even assuming it to be meaningful to describe sport as a species of activity without any purpose whatsoever. It is doubtful whether it makes any religious sense to speak of the functions and activities of which God is the agent as 'mere' play. In order to stress the characteristics of freedom that defines the nature of God, vaiṣṇava theism employs the handy notion of sport to describe divine functions. What is, however, likely to be overlooked in this interpretation is the character of love or gracious love which is an essential part of divine nature. Śaiva siddhānta understands volition or action in the context of God as positively implying love.[2] Love symbolises negatively egolessness and positively unreserved self-giving. The model that Śaiva siddhānta chooses to depict divine activity, is dance. In fact, two images are used, that of a dancer and that of an actor, both of which are signified by the same expression (*nata*).[3] 'The great Lord', says one Śaiva siddhānta text, "performs the beneficent cosmic operation in the form of dancing/acting."[4] Among the names of Śiva one is Natarāj—the Lord of dancers or king of actors. The idea behind the art forms of dancing or acting is the same. It is the free, unreserved self-giving What-ever be the origins of these art forms in their employment as images of the activity of God, they acquired in time great theological significance in the history of religion of Śaivism. Most profound interpretation is given to these symbols.[1] Both these images symbolise effortlessness, spontaneity, rhythmic activity and involvement combined with detachment. The central motif of God's activity is, to put it in one word, liberation of individual souls from bondage and a consequent attainment of the status of divinity. God's bestowal of Grace consists of his eventual revelation of Himself, in the meanwhile bringing to fruition the latent capabilities of the individual selves with a view to making them equal to receiving the revelation. The processes by which they are brought to a condition of maturity or rightness, which makes them fit for their final destiny, include the processes of births, existence and death repeated in a cyclical manner. The entire cosmic process is conceived to include phases of creation, preservation and dissolution. These are the macro-cosmic counterparts of the processes at the level of the individual birth, living and death.

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[1] लोकवत् लीला कैवल्यम् ।

— Br. Sū. 2. 1. 33.

[2] S. S. S. I. 36.

[3] The Tamil eapression of the Dancer nadamādi, kūttaṉ, niruttaṉ. The words ādal and āttam likewise mean (i) dancing, (ii) acting and (iii) playing, all of which are appropriate to describe the activity of God.

— See also Religion and Philosophy of Tevāram.

— Dorai Rangaswami, P. 468.

[4] S. S. S. V. 7.

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[1] "Our Lord is the dancer/actor who like the heat latent in firewood defuses his power in mind and matter and makes them dance in their turn "

— Coomarswāmi, The Dance of Śiva, P. 78.

Coomarswami talking of the grandeur of the conception of Śiva's dance as a synthesis of science, religion and art says, "How amazind the range of thought and sympathy of those ṛishi-artists who first conceived such a type as this, affording an image of reality, a key to the complex tissue of life, a theory of nature, not merely satisfactory to a single clique or race, nor acceptable to the thinkers of one century only, but universal in its appeal to the philosopher, the lover, and the artist of all ages and all countries. How supremely great in power and grace this dancing image must appear to all those who have striven in plastic forms to give expression to their intuition of life."

— Coomarswāmi, The Dance of Śiva, P. 78.

Our understanding of Divine cosmic function as gracious, of course, rests on a metaphysical supposition. What is the need for acknowledging a divine initiative as is implied in the doctrine of Grace ? Grace is occasioned by the fallen nature of man, to use the language of Christian theology. Without the standpoint of a metaphysical fallenness, we can hardly envisage or contemplate the possibility of Grace. The cosmic operations of God are to be accounted for from the perspective of the fettered condition of man. Even though man is a species of cit i. e. spirit, he is spirit under the cloud of primordial defilement. Even though inherently capable of omniscience, omnipotence on the soteriological sense, man is ignorant and devoid of action, unaided and unredeemed. He is paśu, a being in fetter (पशुः पशुत्व संयोगात्), as it were, and has been so before the beginning of time.

This underlies our understanding of God as Grace, of God's activity as Gracious Bestowal. There is a connate impurity in the soul of the individual being, an impurity which is at the same time non-intelligent because it is only what is non-intelligent, can serve as hindrance to the intelligent. The impurity defiling the individual spirit is non-intelligent, and the intelligent spirit fettered by it beginninglessly remains devoid of freedom or knowledge necessary for exerting itself. It follows that the initiative will have to come from without–from someone who transcends the structure that is intrinsic to the fettered situation. Such is God. It is through the beneficent will of God that it becomes possible for an individual being to become a being in the world through embodied life.

What do the cosmic operations of God perform for the fettered condition of man so that it may be possible to describe them as gracious ? To answer this question we must imagine hypothetically what would have been the case if there was only the fettered condition and no cosmic operation of a benevolent deity. The primordial defilement of individual spirit would have continued for ever without even the possibility of removal. The soul would remain for ever unredeemed. In such a state it would not even be possible to become aware of the bound condition.

We have already said about the spirit's impurity that it has to be non-intelligent. Intelligence cannot defile intelligent spirit just as a species of light cannot obstruct another light. Being non-intelligent the impurity itself cannot have the spontaneity and the initiative to bring about the deliverance of spirit from its own impure incursions.[1] And the spirit under defilement, being already defiled also cannot help in the matter, he is precisely the one in need of help.[2] It thus follows that the entire initiative for action rests with one who is intrinsically free from the situation of bondage. We describe this initiative as Grace to bring out its great relevance to the situation. The initiative contributes in effect towards cessation of bondage. The cosmic activities of creation, etc., on the part of God are comparable to the gracious exertion of a kindly person who hastens to the rescue of a person in distress. Just as we conceive the divine itself as a personification of gracious love, we conceive divine activity also as gracious in the sense it makes possible for the individual soul to fulfil itself by overcoming what has been obstructing its fulfilment. God's activity or action is to be understood at two levels, namely, immanent and transcendent. Before the condition of bondage can be ultimately removed by the descent of Divine Grace, the pre-conditions

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1. Cf. Śaiva siddhānta refutation of sānkhya.
2. Cf. Śvetāśvatara Up. verse I. 3. –Even *ātmā* cannot be *kāraṇa* because it is *anīśa*.

of descent, that is to say, those by which the occurrence of the descent of Grace can become possible have also to be provided for by Grace. Even though Divine Grace is unconditional (*nirhetuka*) or a free act, it is conditioned by one's readiness or openness to receive.[1] The sun's light, in principle, can dispel all darkness, but there being intervening obstruction preventing the impact of light on things, the light even though intrinsically capable of dispelling darkness becomes infructuous. In the same way, God's action becomes effective only upon the accomplishment of a fit condition prior to it. Who can bring this about? Sure, it cannot be the individual souls themselves for, if they could by their own efforts prepare themselves equal to receiving God's action, they could as well dispense with God's action. There would be no need of Grace. An answer to this question can only be, however paradoxical it may sound, that it is God alone who fulfils the conditions necessary for His own action to become effective. He has both to make possible the condition which gives rise to the spiritual needs and also meet that need which eventually gives rise to such condition. The ultimate descent of Grace becomes intelligible only if Grace functions prior to the advent of descent. It does follow that an intelligible doctrine of Grace must envisage the operations of Grace at two levels. Grace as a transcendent action which 'descends', as it were, from outside, the 'natural' man presupposes Grace as an immanent process that works with nature. Śaiva siddhānta theology uses the picturesque language of revealing and concealing to indicate the difference between these two levels or dimensions of Grace. It is, as it were, Grace operates initially concealing itself and at the opportune moment comes out as revelatory. Both bondage and liberation from bondage are to be understood as phases of Grace, thus interpreted. God initially conceals His identity in the soul and objectifies or exteriorises soul's action and knowledge. This is immanent Grace, exemplified in the performance of the cosmic operation of the creation, preservation and dissolution (vanda niṇṛu pōvadu) and in the 'micro-cosmic' operation of concealment (*tirobhāva*). Ultimately God reveals His identity when the hour of ripenness is reached. Such is transcendent Grace which is exemplified in the performance of the 'micro-cosmic' operation called the Bestowal of Grace (*anugraha*).

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[1] S. S. S. XI. 8.

III. Two theological formulations of immanent Grace

Śaiva siddhānta expresses the idea of the immanence of Divine Grace by means of its doctrine of Divine cosmic function and also by its doctrine of God as the inner revealer of soul's knowledge and experience. The two doctrines are alike symbolized as dance and point to the initial of the two phases of Divine Śakti, namely, *Tirodhāna Śakti*. The concealing dynamism in the Divine Reality is at work, cosmically speaking, in the operations of creation, preservation and destruction and individually speaking operates as the hidden condition which makes possible knowledge and experience for the individual selves. The first is cosmological in significance having to do with whence, where and whither of the world process. The second is of epistemological significance stressing that aspect of the Divine which serves as the hidden logos informing the knowledge and activity of individual selves. Both are constituents of the self-veiling function of the Divine which is preparatory to the function of self-revelation. The latter is Transcendent Grace. Immanent Grace is the process of energising as the bond, setting into motion the .wheel of *saṁsāra*. It is gracious in the sense that by this means the original defilement in the soul is made fit for ultimate removal by the onset of Transcendent Grace. The concept of divinity that underlies the immanence and transcendence of Divine Grace is that Divine Realily is the unity of Being and Will or Form and Power. God's reality includes itself as well as that which serves to manifest it. The conception of God in Śaivism includes the impersonal and the personal. The aspect of what is in itself and what is in relation to the creature (*paśu*). Considered with reference to the creature He is will and considered out of relation with it He is Being. The inalienable unity of this aspect, imaged as the pairing of male and the female, the father and the mother in human terms constitutes the substance of divinity. The author of Śivajñānabodham which is the basic text of southern Śaivism says "God is numerically speaking both one and not one."[1] There are eternal processes in the divine substance. And these processes are to be understood as differentiation of the one central divine function ultimate in nature (*parā*). These are differentiated according to the differences of the activities or offices of the cosmic function, as affection (*icchhā*), knowledge (*jñāna*), and action (*kriyā*). Through association of these differentiated functions God, in Himself impersonal or transpersonal becomes personal and the Lord (*Pati*) who performs cosmic functions. What is to be noted here is the singificant admission that God's personality is an integral feature of God's reality assumed through nothing other than His own power. God's personality is constituted by His own freedom. The kind of forms that He assumes as required by His function is a case of free personalization. Such is the theological conception that makes possible the doctrine of Grace. It is implicitly present in the Vedāntic conception of Brahman and is explicitly articulated in the theology of Śaiva siddhānta. The doctrine of fivefold cosmic function attributed to God is a theological elaboration of the notion of dynamic divinity that is indicated by the concept of Śakti. The doctrine of fivefold cosmic function resting on an understanding of a metaphysics of finitude is peculiar to Śaivism. Man's finite condition is traceable to primordial defilement. This defilement is potential in nature and awaits to be actualized by some intelligent agency because it being itself non-intelligent is incapable of modification. By being modified i. e. actualized it becomes fit for removal. Divine will is the agency that actualizes the potential defilement. Life in the world is for the individual selves, the process by which its potential defilement becomes actualized. The cosmic processes of God which result in the individual selves becoming endowed with bodies, senses, world and its objects or operations, lead to the ripening of the defilement.

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[1] Śivajñānabodham, 2. 4. 1.; T. V. P. I, 2.

The fivefold cosmic functions of God indeed relates on the one hand to a precosmic defilement of the soul (*mala*) and also to two adventitious defilements (*māyā*, *karma*) conjoined, the original defiling condition becomes ripe for removal.[1] Creation, preservation and dissolution are stages within the processes of the ripening of mala and therefore they are all alike manifestation of hidden Grace. Dissolution (*pralaya*) is the cosmic function that intervenes the earlier Creation (*sṛsti*) and later Re-creation (*punah sṛsti*). It is like night which terminates the preceding day and makes possible the emergence of the succeeding day. Just as the periodic recurrence of night may be understood as gracious from the perspective of the active wakeful self in the sense that it provides rest in the form of sleep, the operation of Dissolution also may be understood as a kind of spiritual rest that comes as welcome relief in the life of the individual. Between experience of the fruit of a particular

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[1] Ṛg. Veda. VII, 59, 12.

karma and experiencing that of a fresh *karma*. Dissolution, as it were, provides a pause. The pause, like the pause of sleep is a preparation for the renewal of the life of karma. Śaiva siddhānta philosophy will state the same truth thus : *Saṁhāra* is gracious in the sense that it is intended for the purpose of maturing *sañcita* karma. The act of Re-creation following Dissolution is also an act of Grace in the sense that it is necessary for bringing about the ripenness of mala. The karma that has already been matured bears fruit and that is what is signified by the cosmic function of Creation, and Preservation. By providing the individual soul with all the necessary wherewithal for experience—that is what Creation and Preservation mean. Mala is made to ripen. Both by being enabled to take birth and by being made to enjoy and suffer, mala is actualized and rendered fit for eventual removal.[1] What is here suggested is that the phenomenon of birth and of life is made possible as an integral part of the function of of Grace which makes possible Liberation from bondage.

The cosmic operation of Creation, preservation and dissolution, in one word constitutes the function of concealment, a function necessary for the onset of the function of Grace, which God alone can provide. It is, therefore, paradoxically described as the Divine function that, as it were, tightens or forges the four chords of the bonds. It is the Divine activity which energises the inert conditions of bonds, and stimulates them into action. We may describe it as the negative will of God which sustains the bond in its function of binding.[2]

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1. "Even when that dark mala prevails, if the individual self does not come by the light of māyā and its kārya there will be no occasion for the ultimate removal of the darkness."
   — Tiru-Aruḷ-Payan 29.

2. Cf. Thesis of Dr. Sivaraman, P. 218.

The will to sustain bondage is gracious because even though apparently negative, it contributes to the ultimate slackening of the bonds. The bond by being energised into activity is brought to a condition which makes liberation from its shackle, possible. That is why we describe it as Immanent Grace.

It has already been observed that the most appropriate model that is used and is theologically exploited for understanding Divine activity is the model of Dance.[1] Gracious love which involves spontaneity, effortless ease and unbounded compassion, is the dance motif and the fivefold cosmic operations are symbolized by different dance styles. All of which depict the common motif of Grace.[2] The most significant of them is the *Ānanda Tāṇdava* which epitomises the meaning of the Upanisadic passage "आनन्दात्

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[1] Mahendra Varma Pallava (7th century) refers to the Divine aspect of dance in his Matta Vilās Prahasanam-verse 1 :—

भाषावेषवपुः क्रियागुणं क्रितानाश्रित्य भेदम् गतम्
भावावेशवशादनेकरसताम् त्रैलोक्ययात्रामयम् नृत्तम् निस्प्रतिबद्ध-
-बोधमहिमायाः प्रेक्षकस्स स्वयम् सा व्यासावनिभाजनम्
दिशतु वो दिव्यः कपाति यशः।

[2] Cf. The seven dances of Śiva by M. S. Venkatswāmi (in Tamil); Śaiva-Siddhānta, 2nd Edition; Paranjoti, P. 53.
The seven dances are said to correspond with the seven notes of the musical octane. The suggestion is that the dances can be arranged in the order of increasing number of pulsations of action culminating in Anugraha. The basic note 'sa' which includes the notes of the lower octane symbolises Ānanda Tāṇdava which is inclusive of the ensuing five dances of creation, preservation and dissolution veiling and bestowing of Grace.

— The Religion and Philosophy of Tevāram by Dorai Rangaswami. Vol. I. P. 448.

ईमानी भूतानी जायन्ते".[1] The dancing Lord (Natarāja) depicts in visual form the theological idea of performance of fivefold cosmic operations. The drum in one hand held aloft indicates creation and the hand that signifies the motif of fearlessness (*abhaya mudra*) symbolises the act of preservation, the hand that holds fire is indicative of Dissolution. The foot trampling the demon of forgetfulness (*Apasmara*) symbolises the function of concealment and the raised foot stands for the bestowal of Grace (*Anugraha*)[2] The dance is the pictorial interpretation of the dynamic aspect of divinity which in theological language is called Grace.[3]

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[1] Taittirīya Upaniṣad.
This form of dance is the celebrated form in every temple and is described in such Tamil works as Kallatam (10th century) and Koyid Purānam (14th century). According to the last mentioned work the occasion for the dance is as follows :—The ṛṣis of Dārakāvan out of their animosity and spite for God created from their sacrificial fire tiger, serpent etc. and sent them against the Lord. The demon muyalkam was their fiercest creation against God. These creation become plaything in the hands of God who dances by stepping on the back of the demon thus breaking his back. The black dwarf muyalkam for 'apasmara Puruṣa' is the mythological depiction of the very quintessence of evil categories as malam in the theology of Śaiva siddhānta. Ādishesh prays for a glimpse of this majestic dance and the kind Lord accordingly performed Ānanda Tāṇḍava at Cidambaram.

2. Uṇmai Viḷakkam, Verses 38, 39 & 40.

3. "It is significant to note in this connection that the Lady Divine (Śakti) representing Śiva's Grace is the inspirer of the dance. This idea is brought out in iconography by her being made to stand on the left and witness the dance. A śaiva saint sings "so that she may enjoy, the lady of the white jasmine teeth, the dancer of the never deserting but ever growing fame, Saṇkara, the creator of bliss stands in the middle of the burning ground and dances."

—Religion and Philosophy of Tevāram : D. Rangaswami. Vol. I. P. 488.

IV. Grace as the meaning of cosmic function

The theological concept of God as the agent who performs cosmic operation is the cosmological or, to be more correct, cosmo-teleological version of immanent Grace. There are also the moral and epistemological implications which may be said to be comprehended under that concept. Just as Divine Grace is viewed from the perspective of the world-processes as their 'cause', it can also be viewed from the perspective of the individual as the inner revealer of knowledge and guide of action, as the sun that illumines the cognitive and practical life of the individual. The Gāyatri prayer says : "We meditate on the lovely light of the God-*Savitā;* may He stimulate our thoughts."[1] It may be said that the *Gāyatri mantra* brings out the sense of the appreciation of immanent Grace as the sustaining stimulus of man's freedom.

God is gracious in the double sense that He brings the world to pass for the sake of the soul and make possible worldly life for it; and secondly, He also is the wise, benevolent and just sovereign, who governs the cognitive and practical life of the individual soul. He dispenses punishments as well as rewards as fruits of its past action and in either case brings about fulfilment of ends. Divine Grace (*Tirodhāna*) is the common cause alike for man's suffering and his enjoyment. The inequalities of experience which appear anomalous in a scheme which accepts as central to it an omnigracious God, are explained as not following from the Lord Himself but from the merits and demerits of the souls (paśu). Like the rain cloud, God's Grace is the neutral cause which stimulates and sustains soul's experiences. Differences in the experiences which in human language be described as sufferings and enjoyment are due to the potentialities or seeds of merits and demerits of the soul which are doing, willing and choosing selves.

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[1] Ṛg. veda : 3,43,10.
The terms 'savitā' and 'bhargah' of the mantra are interpreted in Śaivism to connote Śiva.

"The doctrine of Śaiva siddhānta makes use of the principle of causality in accounting for the anomalous heterogeneities of life and experience in terms of the sole cause which, however, operates with the help of freely employed auxiliaries. The cause is, of course, God's Grace. Karmic law, the law relating to deed and consequence there of is like the physical law. Both express causal determination and are treated as alike aspects of veiling dynamism of God (*Tirodhāna Śakti*)."[1]

It is a kind of determination from within. Grace in the sense of the ruler, reigns not as an external authority imposing His will as the law for man to follow, reigns from within as 'one' with man. Grace functions as the fulfiller and accomplisher of the immanent freedom in the empirical life of man. Karma is the principle of deed and consequent action and reaction and Grace (Divine *Śakti*) in accordance therewith, causes evolution of the world, repeated rebirths of the souls to which each soul, human and sub-human alike, is subject to an experience which exactly corresponds to his previous action. While thus accepting God as the efficient cause for the creative process and also for the varied kinds of experiences which the soul as a sentient being undergoes. Śaivism acknowledges material and instrumental causes also to subserve the efficient cause. They are respectively māyā and karma. Both alike are devoid of intelligence and activity on their own accord. Both are comprehended under that aspect of God which forms the hidden but inseparable element of Divinity. Such is immanent Grace.

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[1] **Thesis of Dr. Sivaraman. P 257.**

Employment of material and instrumental causes is not considered derogatory to the independence of the omnipotence of Divine Grace. These are freely employed accessories for the sake of the souls. God does not need the help of the instrument Himself, indeed He does not have to act at all, having nothing to accomplish for Himself and yet He acts and indeed employs the service of deputies and instruments in performing them, all for the sake of the souls. Employing the medium of karma as the condition i. e. instrumental in causing experiences for the souls, is itself part of the doctrine of Grace. If Grace may be compared to the illuminating function of light, it is part of the efficiency of illumination that it is adapted to the capacity of the receptor mechanism, namely, the visual sense. Even so Grace is adapted to the needs and designs for the development of the souls sunk in the original impurity of mala. In doing this, Grace does not stand over against the soul as subject in relation to its objects. It is identified with the personality of each soul, as individual soul identifies itself with its bodily personality. Śivajñānabodham describes the operation of Grace in the picturesque language, that It stands ‘as verily the souls themselves as well as by Itself, such that the soul are enabled to “go and come” in due compliance with the determination of twofold karma’.[1] In making use of the twofold karma as the accessory factor, what Divine Grace does is to make the personality of the soul, as it were, the prime factor to choose its condition of life and existences. Even though the condition which makes it possible to choose the way are provided for it by God. The karma doctrine amounts to say that it is the personality of the individual which is responsible for its choice of its condition of life and arrangement for its fortune in such a wisdom that the outward circumstances necessary for the fulfilment of the purpose were always present at the right moment. This is how Grace operates at the phenomenal level. Through yielding the primacy to the individual in shaping its life and destiny, it remains an unfailing witness to man's action persisting as the common factor in the midst of differences of time and place involved in rebirths. It owns and acknowledges the responsible deeds of souls and duly dispenses fruits in each case. This passive but the indispensable character of the role of Grace is brought out by the following analogy:[1] the individual soul experiences the consequence of their deeds, thanks to the operation of Grace. Just as the cultivator toils at his field and is entitled for the fruit of the toils, thanks to the field that bears unfailingly the fruit of the toil. 'The field and the cultivator' analogy suggests that Grace is to be understood as the accusitive (karmā) of actions.

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[1] Avaiyē tān̤ēyāy iruvin̤aiyān̤ pōkku varavu puriya...nir̤kuman̤r̤ē.
IInd Sūtra. Śivajñānabodham.

V. World as the manifestations of Divine justice and Divine love.

The doctrine of karma in Śaivism is a theological formulation of the idea that God is both the Lord of law and of love. Divine Grace makes room for ethical content which are required in the name of justice. Divine Justice which is exemplified in the working of the law of karma, proclaims Divine Love. It is love that graciously adapts itself to man who is still part of nature, and is yet to realise his status as spirit. The law of karma operates for the ultimate end of the soul. Enduring through a succession of life, and indeed, in a sense sustaining the succession, the law of karma makes it possible for the souls to become fit for the reception of Grace. In this sense the law is itself an inverted operation of Grace. The will of the Lord is itself at the root of karma. God's Grace invests souls, ignorant and inactive body, etc., so that it becomes possible for them to have a life of sentience and actions. In addition, God's Grace metes out the fruits of merits and demerits for the individual which follows as consequence its life of action. Owning man's right and wrong doing, actions performed in conformity to or in transgression of the law, Grace's dispensation makes possible a life of happiness and misery. That is what *saṁsāra* is. Experience of happiness and sorrow is like a medicine which cures man of the disease of egoistic self-assertion. It is this self-assertion which lies at the base of man and at the base of right and wrong, good and evil, pleasurable and painful actions. Willing or choosing as a possibility, is a primordial gift of God beginninglessly made possible for man through an incipient removal of obstruction. Without this gift a life of good and evil would not be possible for man. His life would be without it one long night of unmitigated sleep. But Grace rescues him from this sleep and launches him on his empirical life of joy and sorrow.

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[1] Śivajñāna Bodham tr. by Gordon Matthews; P. 10. 2,2, A ; udāharaṇa.
The translation of late Gordon Matthew of the verse *udāharaṇa* transposes the terms of the analogy and misses the point.

CHAPTER—Four

RECONCILIATION OF EVIL WITH DIVINE GRACE

I. Introduction

Evil offers a problem to the thinkers of ages. From the pre-historic age to this day, man has been threatened by evil rendering his struggle for existence more complicated and difficult. With the growth of civilization people became conscious about its nefariousness and taxed their brain to find out its origin and working process.

Evil is just the opposite of what is good but co-existent with good. It leads a parallel life with good. While virtue enters on new phases, vice takes fresh forms. As a contrast with the religious consciousness it becomes more and more apparent.

A study in this regard reveals two extreme views sponsored respectively by the east and the west with however, a few exceptions; for instance, Śaiva siddhānta in India is one of them which presents a different position which we will discuss later.

Of the two aforesaid extreme views, one exposes evil as unreal and as a product of ignorance. Its role ends as soon as knowledge dawns. The seer sees not death nor disease nor sorrow. He sees all and attains all entirely.[1]

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[1] न पश्यो मृत्युं पश्यति न रोगं नो त दुःखताम् ।
सर्वंहि पश्यः पश्यति सर्वं प्राप्नोति सर्वंशः ॥
—Śankara Bhāsya, Ch. Up. 7.26.1

in that the evil has no ontological status. It is a by-product of the operation of ignorance on consciousness.

The other extreme view held by the west, treats evil as a permanent feature of the world. Evil in this view is quite as real as God. We find the dualism in its radical form in Zoroastrianism and in a qualified form in Judaic-Christian and Islamic tradition.

Now, it will be worthwhile to know what the siddhāntin who represents a very prominent theistic religion of India, thinks in respect of evil. Śaiva Siddhānta practically avoids the two extreme views and takes a middle position. According to them pre-cosmic defilement exists which grabs the soul eternally, but it is subdued and rendered powerless by God.

Of the three real entities, Pati, paśu and pāśa, Pati is supreme, paśu and pāśa are subordinate to Him in power and glory. Paśu, though in its original form, bears likeness with Pati, is too weak to retain its lustre and succumbs to the evil design of the pāśa which beginninglessly captures it and pulls it down to the status of matter. The soul's position is exactly like that of a person who was once rich but has been robbed of all his belongings by some rogues and is now completely dependent on the sympathy and good wishes of those who are aware of his former position. In the case of the soul, God only knows its real identity and as such only His compassion can restore its original status. He has the power to do so. Pāśa is no match for Him. As a matter of fact, pāśa, the darkness, cannot stand Pati, the All Light. It is quite logical and natural for Pati to offer all help to the distressed soul, as He is All Grace (uruvaruḷ).

It may, however, be asked as to how Pati who is essentially inactive, redeems the soul? It has been said that He is All Love. This Love swells up, sees the distress of the soul and activates His consort, the Citśakti. In other words, His will activates Citśakti, who lies latent in His bosom. She has her own process to materialise the will of God. The process is unique. Citśakti, through the agency of māyā and karma creates the world where the soul thrives. The world is the refinery for cleansing the malas out of the soul. The process is one like that of removing a thorn, settled in the body by the operation of another thorn (*kantakenaiva kantakam*). Māyā and karma which are instrumental to serve as the thorns for operation on the primordial defilement—the āṇava. The world is also the net spread out by māyā to attract the soul. It is needless to say that māyā and karma are adventitious defilements and work for the partial illumination of the soul. God who knows the true nature of the soul, in His Love (Grace) sees ways and means to redeem the soul from the bonds. To be attached means to re-act and to become active which ensures release from total inertness. The karma begins and in its ever expanding stream leads the soul ultimately to *karma-sāmya* which opens the door to liberation.

II. Natural life as the life of conquest over evil

Life means a struggle-a long, continuous and strenuous struggle. It is a fight for freedom from bondage. The world is the arena for the fight, designed and created by māyā. God in His Grace, has given death to the soul, which means 'rest awhile',[1] a period of recreation and rejuvenation. Evil eclipses the soul beginninglessly and causes the apparent imperfection in it. The aim of the soul is to rid itself from the clutches of evil and to attain perfection. It cannot achieve its desired object of its own accord. It needs the help of the Lord and God bestows on it the Grace it needs.

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[1] **Odukkam iḷaippoḷ.ittal.**

—S. P. 18.

The question is how Grace operates. The entire universe and its immutable laws are all His creation for the upliftment of the souls in a cleansing process.[1] It will be uncanny to question as to why God, omnipotent as He is, should not have redeemed the souls in one stroke. The souls are not all in the same state and hence His Grace, though all-abiding, assumes different forms in different states. The seers have explained them in their own way.

In its long journey in the process the soul has to pass through different stages.[2] The five layers (*koṣas*) inside which dwells the soul are named *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya* and *ānandamaya*. They are the evolutes of māyā. The formless ātman assumes bodies corresponding to the *koṣas* as the *sthūla śarīra*, *sūkṣma śarīra*, *guṇa śarīra*, *kañchuka śarīra* and *kāraṇa śarīra* respectively. The soul operates from within these *koṣas* in different capacities and the unfolding of all of them means release. These are the five coats on the soul or the five *avasthās* which having been realised, the soul regains its consciousness not all at a time but bit by bit. It has to fight out the obstacles that confront it on its upward march, in every step, which are marked by the said coats or the *avasthās* as detailed hereunder.

The śāstras speak about five *avasthās* of the soul[3] namely (i) *jāgrata*, (ii) *swapna*, (iii) *suṣupti*, (iv) *turīya*,

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1. S.S.S. 2.52.
2. Taittirīya Up. 2.1-5.
3. "The soul experiences five states of consciousness. waking (*jāgṛata*), dreaming (*swapna*), deep sleep (*suṣupti*), fourth (*turiya*) and (*turiyātīta*);"

   —Śivajñāna bodham tr. by Gordon Mathew; Sūtra IV adhikaraṇa, op. cit. 3 P. 44.

and (v) *turīyātīta* which correspond to the five *koṣas* stated above. The *annamaya koṣa* represents the *jāgratāvasthā* and so on ending in *ānandamaya koṣa* which is nothing but the *turiyātīta avasthā*.

It may be added here that the five *śivatattvas* inhere in these five *avasthās*—in *jāgratāvasthā* all the five *tattvas*, namely *śuddha vidyā*, *maheśvaram*, *sādākhya*, *śakti* and *śiva*; in *swapnāvasthā* there are four, namely *maheswaram* and others; in *suṣupti* only three tattvas from *sādākhya* to *śakti*, in *turīya* only two *śiva* and *śakti*; and in *turiyātīta avasthā*, only the *śivatattva*.[1] These *śivatattvas* activate the soul and energise him to pass through the *sakalāvasthā*.

The Tantra Śāstras speak about the six wheels (*chakras*) named as *mulādhāra*, *swādhisthān*, *maṇipura*, *anāhata*, *viśudyākhyā*, *and* *ājñā chakra*. These are the six knots which the bound soul has to open up to attain release. The lowest is the *kuṇḍalinī* (*mulādhāra*) which being opened, the soul becomes conscious of His power and thus dominates over the outer world. Thus He rises higher and higher by crossing the knots one after another till at last it reaches '*sahasrāra*'. which means complete liberation from bondage and escaping from the cycle of births and deaths.[2] The advaita vedānta would say that this world of our existence is an appearance through māyā (a positive wrong knowledge) and it is '*mithyā*'. The play of māyā must be understood and overcome in order to gain knowledge and so on. The essence of all these theories advocates one thing, that is ‹fight'—soul has to fight constantly to achieve its ultimate end which is liberation. That which binds it to slavery obstructing its freedom, is the evil.

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[1] S.S.S. 4.36.

[2] Śivajñāna bodham tr. by Gordon Mathew, sūtra IV, adhikaraṇa 3 and udāharaṇa. op. cit. P. 45 refers to these knots and says that the purusa leaving the forehead position passes downwards and reaches the *Mulādhāra* wherefrom it again rises upwards and reaches the stimulating condition of waking state, while thus passing, the knots open up and the soul experiences the waking form of each experiences.

Śaiva siddhānta has elaborately dealt with it in its creation theory. Pāśa is the combination of three evils, namely māyā, karma and āṇava. The world is a composite of the above three and the soul has to fight them out to thrive and to gain its end. Natural life here means to follow the design of Lord and to act accordingly.

The siddhāntins have explained the *avasthās* of the soul in full collaboration with the descriptions embodied in the Vedas and Āgamas.

In the first instance, they speak about three *avasthās*, namely *kevala*, *sakala*, and *śuddha* These are altogether termed as *kāraṇāvasthā*.[1]

In *kevalāvasthā* the soul lives all alone enveloped by darkness (āṇavamala). It has no body and its śaktis viz. *Icchā*, *Jñāna* and *Kriyā* remain completely inoperative. It has neither freedom nor any desire. A completely dormant life it leads.[2]

In *sakalāvasthā*, the soul acquires body by the Grace of God and thus becomes capable of enjoyment. Here the soul undergoes births and deaths and experiences the fruit of its karma, namely *sañcita*, *prārabdha* and *āgāmī* through God's direction.[3] Equipped with *buddhi* it cognizes the *tattvas* like *dharma*, *adharma*, *jñāna*, *vairāgya*, *avairāgya*, *aiśvarya*, *anaiśvarya* etc. It is furnished with the *antah-*

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1. S.S.S. IV. 37.
2. S.P. 33.
3. Ibid. 48.

-*karaṇas*. Its capacity to will, action and knowledge develops. It feels attractions for the things of the world aud can apply its power of discrimination. It undergoes births and deaths meaning thereby a period of activity as also a period of rest.

Then comes the *śuddhāvasthā*. The mala ripens during *sakalāvasthā*. Grace fully acts on it by way of *tīvraśaktinipāta*. The soul rids itself of the cycle of births and deaths and regains its own status and enjoys Eternal Bliss. In this state, God appears in divine form to the soul and establishes it in the Grace so that the mala loses all its hold on it.[1]

Now it remains to add a few lines to explain *kāryāvasthā* and show how the *avasthās* like *jāgrata*, *swapna*, *suṣupti* etc. are assimilated in the Siddhānta viewpoint of *avasthās* [2] The relationship of the soul with the sense organs and the *antahkaraṇas* has been described as that of a king with his ministers.[3] Just as the king on his return from a tour with his ministers, bodyguards, etc., leaves them in their respective places and enters alone in his secret chamber, likewise, the soul when in action takes help from the organs through their direct contact with the external world but he also has his resting place (*svādhisthān*), the *chakra* in between the *mulādhāra* and the '*nāvi chakra*' (*manipura*).

III. Classification of evil

Since the dawn of religious consciousness in man, he believes in the existence of God Who is all good and is the source of all that is pleasant, beautiful and beneficial for him. But yet there is frustration and bewilderment in life as also there is moroseness and ugliness in the world and he is prone to make evil responsible for all the unpleasant occurrences. He experiences darkness side by side with the light and feels that the two opposites namely God and evil, exist in this world. Religious scriptures contribute to this idea.[1]

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[1] Ibid. 49.

[2] Śivajñāna Siddhiyār (Supakkam) in the third *adhikaraṇa* of the fourth sūtra deals with the five *avasthās* corresponding to the five koṣas.

[3] Ibid. IV. 32.

Śaiva siddhānta penetrates through into the core of this innate idea, specifically deals with it and offers a complete picture on this issue. The controversies as to when evil appeared and how it manifested its evildom get no ground in Śaiva siddhānta system, Its simple and direct approach is that the āṇavamala which stands for evil, in Saiva siddhāhta is co-existent with Pati, the Lord and the paśu, the soul. God is Supreme. The evil, notwithstanding its predominance over the souls who are overpowered by the evil beginninglessly, is absolutely powerless before God. It has no gut to wage war against God. On the contrary it cannot bear the presence of God just as the darkness cannot stand light.

Evil may be classified as (i) physical, (ii) moral and (iii) metaphysical.

Physical evils such as the horrible out-bursts of nature in the form of hail, storm, hurricane, whirlpool, physical ailments, etc. are also styled by some as natural evil, as all of these relate to what we call nature. To be born in this world means to undergo suffering. God in His compassion for the suffering souls plans the world and through His Śakti energises māyā and karma (*jaḍa*, as they are) and engages them to pave the way for the release of the soul enveloped in darkness. Here the method applied by God is the cleansing of dirt by dirt. Māyā being a dirt itself, acts as the cleansing dirt. It deludes the soul to the objects of attraction which are all its creation, and in this way helps the soul to realize the deceitful nature of the objects of the world.

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[1] In Gīta Lord Krisna says that He descends to this world to preserve the world from destruction under the influence of evils. —Bh. G. IV. 7.

In Chaṇḍi we read about the tremendous fight between the Goddess and demons. Allegorically it describes the constant fight between the good and the evil. Bible maintains that there is the principle of evil in eternal opposition to God.

A glimpse in zoroastrianism and its scripture will also reveal that the evil (Angra Mainyu) exists as opposed to God (Ahur Mazdah).

(a) Māyā

Etymologically māyā means that from which everything comes out and to which everything goes back. '*Mā*' stands for involution and '*yā*' for evolution.[1] Evidently therefore, māyā is the cause (material cause-*mndalkāraṇam*) of this phenomenal world of our experience. Does it create this world of its own ? The siddhāntin's reply is in the negative because '*jaḍa*' (inert) as it is, cannot take any initiative. God, the unmoved Mover, from behind propels it to action. It is virtually the *parigraha śakti* of Lord[2] or in other words, it is the expression of God's will and is dependent on God in all matters. Māyā can be understood only in reference to God whose will it translates into action.

The word '*māyā*' may also be explained in another way. It is a noun deriving from the root '*mā*' which means 'unfolding' as well as 'cunning.' The siddhāntin traces both of these characteristics in māyā.[3] Energised by God it

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1. Parāñjoti, V. Śaiva siddhānta, P. 63.
2. Dr. Devasenāpati; Śaiva Siddhānta, P. 139.
3. Dr. Sivaraman, op. cit.. P. 356.

unfolds itself into (i) *śuddha māyā*, (ii) *aśuddha māya*, (iii) *prakṛti māyā*, the three categories with distinct functions[1]. The body that the soul inhabits and the world which serves to wash out the impurities of the soul are the gifts of them. The second meaning is also acceptable in the sense that it is māyā who deludes the individual subject to the law of karma and creates a confusion between self and not-self. Māyā is also called '*Sambandha*' as it limits the all pervasiveness of the soul.

In the evolution, the display of māyā in different categories (*Śuddha*, *Aśuddha* and *Prakṛti*), serves various purposes. Śuddha māyā produces sound without which there can be no knowledge. It causes the words, letters, the worlds, the *mantras*, the *tattvas*, the bodies, the organs and the objects of enjoyment—all that are required for the soul to fight with the evil in a spiritually advanced state viz. the *pralayā kalar* and the *vijñāna kalar*.[2] The divinities that can act on aśuddha māyā dwell in them, create a pure environment and conduct the state of affairs.[3] It is needless to mention here that these deities act under the influence of Śiva who alone is the primal Mover.[4] Śuddha māyā is also known as *Māmayā*, *Kuṇḍali*, and *Budha*[5] and even as *Śakti* and *Bindu*. Śiva Himself operates it[6] through His Śakti. The evolutes that arise due to different combinations and propositions are : *Śuddhamāyā*, *nāda*, *bindu*,

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[1] S.S.S. I. 19.

[2] Ibid. I. 25.

[3] Ibid. I. 66.

[4] "Brahma and other gods empowered by Śiva act on His behalf and carry out different stages in the cosmic process."

—Paranjoti. V. Śaiva Siddhānta, op. cit. P. 65.

[5] S. J. B. MA. P. 103 as referred to by Paranjoti in Śaiva Siddhānta. op. cit. P. 67.

[6] S.S.S. I. 18.

sadakhya, mahesvari, suddha vidya.[1] The evolutes all together are called the *Śiva tattvas* and '*Prerakakanda*'.[2]

Aśuddha māyā (*Adhomaya*) serves as the material cause of the material world. It is eternal and formless but its evolutes are mortal and both formless and with form. *Tanu; karaṇa, bhuvana, bhoga* (bodies, organs, worlds and the objects of enjoyment) for the Sakalakalars are the productions of aśuddhamāyā.[3] It is impure yet capable of removing the impurity of the soul and it is no wonder keeping in view that dirty clothes are cleansed by cow dung.[4] Since it is impure, Śiva does not act on it; the deities dwelling in Śuddhamāyā are empowered by Śiva to act on it.[5] The *Pañca Kañcukas* namely, the *Kala,*[6] *Niyati, Kala, Vidya*[7] and *Raga,*[8] are the evolutes from aśuddha māyā.

Except for Lord, Who is beyond time and space, time is a necessary factor to all other deities to operate. *Kala* partially removes the mala of āṇava, illumines the conative energy of the soul and prompts it to experience the fruit of its actions.

Niyati is the dispenser of the fruits of action and in that it has to apportion correctly the merits and demerits of each individual soul. Its action may be compared with that of a king who meets out justice to his subjects. *Niyati* is instrumental to assigning experiences and restricting the souls to them.

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1. Ibid. I. 66.
2. Ibid. II. 70.
3. Ibid. II. 53.
4. Ibid. II. 52.
5. S.P. 26.
6. S.S.S. II. 54.
7. Ibid. II. 55.
8. Ibid. II. 56.

Kala or *Kalai* in Tamil, means to scatter, dispel or nullify. So, its primary function is to dispel the darkness of the soul to some extent. It actuates the kriya Śakti and helps the soul to undergo experience.

Vidya rouses the *jñana śakti* of the soul so that it may profit by the functioning of the *kriya śakti*. Just as a blind man, on getting sight by an operation, cannot at once see things and takes some time to have correct impression, similarly the soul whose ignorance has partially been removed by *kala*, cannot at once establish cantact with intelligence. *Vidyā* helps it in this position. It is, in short, the discriminating knowledge.[1]

The *rāga* rouses the desire in the soul and helps it to experience the fruits of karma. Only knowing is not enough unless the desire for experiencing the karma is actuated. *Raga* informs the effective energy of the soul which initiates the soul to enjoy the fruits of the deeds.

God in His Grace activates the *karaṇa maya* which evolves into thirty six tattvas. *Prakṛti maya*, the first born of the *aśuddha tattvas* is the source from which the twenty-three evolutes issue forth and to which they recede in time (involution). It is also known as *mula prakṛti* or *avyakta* from which appears the *guṇa tattva*. The *guṇas* are primarily three, *sattva*, *rajas* and *tamas* each of which is capable of combining with the other two and produce the varieties of *guṇas*. The evolutes, namely *buddhi*, *ahaṇkara* etc. have their own functions.

(b) Karma

Karma, in its impure state,[2] is dominated by ego-

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1. Ibid. II. 55.
2. Karma has been described as two-fold, perishing and sprouting and coming in a series apparently with a beginning and an end but essentially beginninglessly as in the case of water in a running stream. — S. S. S. 2.40.

sense. It is '*anubandha*' because it binds the soul with the world and causes births and rebirths, and as such it is the moral evil. The soul has to offer a tough fight to overcome this moral evil and the conquest over it by the Grace of God is a great achievement for it since it leads to *karma-sāmya* and consequently to release.

It will be in the fitness of things to write a few lines as to how karma acts in the process.

Firstly, karma and the body are related to each other as cause and effect. The soul assumes body according to the karma it performs.[1]

Secondly, karma consists of acts producing pleasure and pain.[2]

Thirdly, one act begets another act and thus keeps the continuity as well as contiguity.[3]

Fourthly, neither karma nor body directly fixes up a body for the soul. It is absolutely in the hand of Lord who will grant the soul a suitable body according to its actions in the present life.[4]

Fifthly, karma is eternal in the sense that māyā and karma have their ground in God and have eternally been instrumental to creation which is without beginning but with reference to individual soul, Karma, rather karma-mala dogs it beginninglessly[5] till it attains *karma-sāmya* which means dedication of all karmas done to God Who is the source of everything including karma. Karma minus ego is *karma-sāmya* which implies total surrender.

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1. Ibid. 2.10.
2. Ibid. 2.4.
3. Ibid. 2.11.
4. Ibid. 2.46.
5. Ibid. II.39.

Sixthly, karma has been divided into *prarabdha* (nukar) and *sañcita* karma (perukkam) according as the soul reaps the fruit. The soul enjoys the fruits of his previous births as also of some of this birth.

Seventhly, *karma-samya* (irnviṉai oppu) means detachment from the world and hence to be indifferent about the fruits of karma. *Karma-samya* apparently is the resultant of karma done with the spirit of worship which alone can secure the balance of good and evil works (iruvinai oppu). The soul in this state works under all circumstances, without emotion.[1]

(c) Āṇava

The metaphysical evil or the āṇavamala is uncaused and ever existent[2] (āṇavandāḷ anādi). It is called '*pratibandha*' since it has the natural tendency to obscure[3] and cripple the soul beginninglessly. The entire creation and the fights of the soul, as described above, are all with one object, viz. to overcome or to get rid of this primordial evil. The world process, designed by God, is at every step helpful to winning the fight with the evil and advancing of the soul to the ultimate end, namely, release. The āṇavamala is too obstinate and persists till to the end. The Grace of God helping, the soul succeeds to overome it after a prolonged struggle.

IV. Reconciliation of evil with Divine Grace

Liberation is a fact of life, the fruition of the long cherished hope of the soul. It means freedom of the soul from bondage. It is not an attainment all of a sudden but bit by bit. The soul that lived the life of slavery under the spell of ignorance, knew nothing, not even its own identity. Grace of God dawned on it out of sheer mercy of God. There was no prayer or effort of any kind on the part of the soul. The soul did not even know that the Grace of God has all along been with him and giving him protection and guidance.[1] The utter darkness which blinded the soul completely gave way at the advent of māyā and karma. They worked conjointly with āṇava, the primordial defilement but their objective was different. Māya gave the soul its body, the organs and the phenomenal world to act upon. Karma paved the way to liberation of the soul through actions. It is the act of Grace at the bottom.[2] Māyā and karma, apparently evils, worked for the enlightenment of the soul and did all under the direction of *citśakti* who activated them and employed them in the service of the soul. Māyā and karma are partial illuminations. God is the ultimate cause who disturbs the equilibrium of māyā which evolves into this phenomenal world. Māyā is the *Parigraha Śakti* of God.

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[1] S. J. B. VIII. I.b.S. tr. by Gordon Mathew. P. 58.

[2] "Of these (āṇava, karma and māyā) the first is held to be associated with soul from eternity, and is therefore called *sahaja mala*, impurity 'both together with' the soul."

—S. J. B. IV.2. tr. by Gordon Mathew. op. cit. P. 44.

S. S. S. Pr.5.

[3] Ibid. II.80.

God is the efficient cause (nimitta kāraṇam). His Śakti is the instrumental cause (tuṇai kāraṇam) and māyā is the material cause (mudal kāraṇam). In that the distinction between God and māyā is too clear to be confused. Umāpati very aptly summarises the nature and

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1. T. V. P. I.2.

1. "Māyā cannot evolve the world unless Śakti, the power of God, in which it rests, enables it to do so. So God is the efficient cause of the evolution of the world, whereby every soul receives a material form and condition of life in accordance with the principle of Karma."

—S.J.B. I.2.b. tr. by Gordon Mathew. op. cit. P. 32.

attributes of Lord Śiva in his celebrated work Śivaprakāsam. God is called *'Tat Śivan'* (tarcivaṉ); He is transcendent (param); He is neither formless nor with form (aru uraviṉṟi); He is without qualities or distinguishing marks (kuṇam kuṟi kaliṉṟi); He is pure, one, and eternal (niṉmalamāy ekamāy nittamāki); He is the source of knowledge to the innumerable souls (alaki luyirk kuṇar vāki); He is immovable, indivisible and in the form of bliss (acalamāki akaṇ tidamāy); He is the goal for the aspirants (cel kadiyāy). On the other hand, māyā is *jaḍa*—non intelligent. Since it is *jaḍa*, it has no will of its own. With māyā God cannot have any subject object relation.[1] Māyā is entirely dependent on God and is to be understood in reference to God only.[2] The relation between the two is that of the will and the content of the will. Śvetāśvatara Upaniṣad defines māyā and its relation with God as the relation between the material cause and the efficient cause.[3] It is distinguished as well as identified with God.[4] The said relation itself explains how māyā though

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1. S. P. 13.
2. "The good and bad karma are what the soul had acquired during its previous birth which now lie at rest bound up with the resolved māyā. To quicken them into being again, the Cit Śakti of the Lord as the instrumental cause (tuṇoikkāraṇam) operates. This Śakti is likened to the authority of a king, hence called Ājñā Śakti."

   —Śivajñāna Bodham, tr. by Nallaswami Pillai, J. M. P. 22.
3. .... though karma, being material (jaḍa), cannot of itself attach itself to souls. Souls being conscious spirit (cit), can know their own karma and can themselves take it to themselves without any divine assistance. The point of the analogy of the magnet is that the magnet cannot attract the iron unless some one places the iron near to it. The soul like-wise cannot take its proper karmic experience to itself without the assistance of God, in this fattered state where souls, being involved in mala, are devoid of true knowledge.

   —S.J.B. II.2.b. tr. by Gordon Mathew. op. cit. PP. 35–36.
4. Sv. Up. IV.10.

incorporeal, can produce the universe which is corporeal and changing. It is the will of God that acts upon.[1] For illustration, we have the instance of *ākāśa* of our experience. *Ākāśa* is incorporeal and unchanging but the changing phenomena of clouds, lightnings etc. do take place in it, Māyā energised by God's citśakti, creates the universe, draws the soul to it and thus provides the soul to experience and gain knowledge. Though the knowledge that māyā affords, is partial, yet it opens a new era to the soul. Through attachment and experience it develops the spirit of detachment and renunciation. This is the work of māyā to direct the attention of the soul from darkness to light. This being done it retires to the bosom of Śiva from where it came.

Evidently, beginningless is the creation. God is always self-realised and self-satisfied. He has neither attachment nor antipathy. How is it then that He created this universe which contains in it the elements of happiness and sorrows. God cannot be accused of being cruel and unjust. He is all love. So, the creation must be an act of love and an expression of His infinite love towards the suffering souls. The souls are many. Nobody knows how many of them existed, are existent or will come to live their lives in this world.[2] The keynote to understand the process of creation and destruction of God lies in the realisation of this fact. He creates as well as destructs out of love and according to the need of the souls. Due to attraction created by māyā, the souls assume body and plunge into the whirlpool

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1. "The Śvetāśvatara upaniṣad enunciated the cosmological doctrine of māyā and also defines its relation to spirit as material cause is related to efficient cause. The *causa materialis* is distinguished from while also identified with spirit."

—Dr. Sivaraman. op. cit. P.356.

2. T. V. P. II.1.

of this māyik world. They experience things and react on them. They come, act and go. This acting and reacting is termed as karma. The universe is created and controlled by God Himself. He has His immutable laws. The souls are placed in states with reference to their development, according to their karma. They undergo births and rebirths according to karma because karma is to be performed by the body and hence the body is essential for doing karma. The body changes according to karma. Body and karma are interdependent[1] Man suffers and enjoys in this body. God awards prize and punishment, according to karma. He rewards as an encouragement and punishes for the purification of the souls. Both are motivated by love of God.[2] He is just which gets expression through reward and punishment.[3] In this chain of karma which can very well be compared with a stream which changes at every moment but flows eternally, the souls are bound. This is the way of God to purge the malas which stick to the soul. In this way, He causes in the soul the dawn of supreme wisdom and grants him the touch of His lotus feet.[4]

Śaiva Siddhānta is firm in its view that *Tīvra-śakti-nipāta*, the ultimate blow on the primordial defilement which persists till to the attainment of *karma-sāmya*, is an act of Supreme Grace and the award of it is the prerogative of God only, that is, it cannot be attained through any other agency.

The process till now, is one of purging in one hand and the ripening of the mala which means weakening of its hold on the soul. The fruit when completely ripe leaves its stem and drops on the ground. Similarly, the mala when ripe, its hold on soul gets weak and is removed by one stroke of God. The soul released from the grip of the mala enjoys full freedom. The hindrance (the mala) being shaken off, it reaches the Lord, becomes *Ānandamaya* and enjoys eternal Bliss.

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[1] S. S. S. II.10.
[2] Ibid. II.14.
[3] Ibid. II. 22. 45, Appya Dikshit's commentary, Vol. II. P. 47. Cited in A History of Indian Philosophy by Das Gupta, Vol. V. P.87.
[4] Ibid. II. 51.

The liberated soul is above all māyik attractions, *karma bandhans* (sañcita, prārabdha or āgāmi) and the influence of the āṇavamala. As long as the soul does not know God, he remains attached to the worldly objects and is bound; but as soon as he knows Lord, the fetters fall away from him.[1] He bathes in love of God and becomes all love. Māyā, karma and āṇava are no more enemy to him and he bears no apathy to anything. This is the state of complete reconciliation. The attachment of this state is practically the attainment of the sacred feet of Hara. It is the experience of Divine blessedness in oneness with God.[2]

The onset of *śuddhāvasthā* is due to and consequent on reconciliation. Hara, the all love, abides in love with the soul and by His Grace dispels all impurities.[3] Release means God-realisation which is possible only when He through His Grace and in union with the soul illumines its understanding. A brief discussion on the *Anugraha* of Lord and the *śuddhāvasthā* of the soul has been attempted in the next chapter.

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[1] Sv. Up. I.8.

[2] "When the soul unites itself to God and feels His Arul, God covers it with his Supreme Bliss and becomes one with it."
—Śivajñāna Bodham, tr. by Nallaswami Pillai, J.M.; Sūtra 11. (b). P. 104.

[3] S. J. B. XI. 2. C. tr. by Gordon Mathew. op. cit. P. 75.

CHAPTER—Five

THE CONCEPTS OF TRANSCENDENTAL GRACE AND *ŚUDDHĀVASTHĀ* IN ŚAIVA SIDDHĀNTA

I. Grace or Anugraha cosmically considered and śuddhāvasthā considered from human perspective.

God in the form of Love or Grace pervades the entire creation. The seers who realised it in themselves proclaim in unequivocal language that without God's Grace even the blade of a grass cannot move.[1] Indeed, it exists everywhere and in every bit of activity in the cosmos. It pulsates in the form of energy in each and every being. This Love or *Karuṇā* intensified assumes the name *Anugraha* and relieves human souls from bondage.

God, the great cosmocrat, is the only Ruler of the universe. He has His own laws. He is just. The immutable laws of the universe go to prove how just He is. He rewards the obedient and punishes the defiant in his own way. He is also merciful. His Grace pervades everything and His laws are also His Grace in one form or another for the ultimate good of the souls. He is immanent in His creation bestowing His Grace which infuses life in things. Endless are His gifts and endless is His store. He gives in plenty but the store is ever full to the brim.[2] The ever-full knows no loss or gain. Loss or gain is empirical gesture and is due to conditioning by limitations. God is unlimited and unfathomable. He is comparable to Himself only and so is His Great consort (Grace). She also transcends the empirical or phenomenal appearances although no phenomenal appearance could be there without Her magic touch. All that we see is but the play of Her magic wand. But She remains ever untouched and uneffected.[1] She is both immanent and transcendent. In obedience to the will of God She creates this phenomenal world and acts in it as His Agent. God is Grace in relation to the world.[2] The souls have their individual careers. So the functioning of Grace in relation to them differs from soul to soul. It is the infinite power of the Infinite Being. The variety that appears is only the different aspects of the same thing. Broadly, two such aspects can be enunciated. One from the empirical standpoint which has been styled as *Tirodhāna Śakti* i. e. the *Śakti* which acts without revealing Herself to the soul. In co-operation with His *cit-śakti*, God produced from the primeval māyā (kudilaimāyai) all the *'tattvam'* from which were produced the bodily frames *(tanu)*, active organs (*karaṇa*), the world of experience (*bhūvana*) and experiencing *(bhoga)* the world.[3] In this process Grace instils in the souls the

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[1] Ante, PP. 31.

[2] ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

— Iśā Up. Invocation.

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1. Umāpati, in order to clarify the attribute of God as ever unchangeable and uneffected has brought in a simile. He says that it is like the sun who caused the lotus bloom but the blooming of the lotus or its closing do not have any effect on the sun. Similarly the phenomenal changes caused by God's Grace are restricted to the phenomena and cannot effect God or His Grace in any way.
— S P. 17.

2. Uruvaruḷ; kuṇaṅka ḷōdum uṇarvaruḷ; uruvil tōṇr̤um karumamum aruḷ; araṇr̤aṇkaracara ṇādi caraṅkam tarumaruḷ; upāṅkam ellām tāṇaruḷ; taṇakkoṇ r̤iṇr̤i aruḷuru uyirukkeṇr̤ē ākkinaṇ; acindaṇ aṇr̤ē.
— S. S. S. I. 47.

3. S. P. 14.

spirit of detachment through attachment to the objects of the world and experiences thereof. The other is the ultimate and spiritual point of view. Divinity starts its play in the souls, and awakens the souls to the light which has since been covered by mala. In this state Grace reveals Herself to the soul as the remover of all finitude and giver of the original infinite knowledge of Śiva. The souls become blessed with dawn of *Anugraha Śakti*. *Tirodhana* and *Anugraha* are simply two terms viewed from the two different perspectives. The entrapping of the souls and the withdrawing of the trap are both the actions of one self-identical Grace to fulfil a single objective, namely, the release of the soul. As Śiva is the prime Mover, His will has two phases of manifestation, corresponding to which the soul passes through two states, namely, *kevala* and *śuddha*. *Sakala* is the intermediary between the two. In *Sakala avastha*, the soul is under the spell of five bonds—*aṇava*, *karma*, *maya*, *māyeya* and *tirodhāyi*. Barring āṇava all the others are instrumental to the soul's progress towards *śuddhavastha*. The whole process is actuated by the concealed power of God, the *Tirodhana Śakti*.[1] The preparatory stage is characterised by dynamic action to make the primordial evil mature which is the pre-requisite for the onset of final Grace. The maturity of mala coincides with the *karmasāmya* which precedes *śaktinipata*. The consequent purified state of the soul is the *śuddhāvastha*. It is needless to say that all the bonds except āṇava pave the way for the dawning of knowledge. The upward thrust of water is never perceived but in the absence of this helping quality of water, man cannot float. Similarly due to the presence of Grace concealed, the world process goes on and man lives.

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[1] Ibid. 63-64.

But only living and experiencing is not the end. The end lies in the soul's liberation from the clutches of mala. By the Grace of God unrevealed yet, it seeks the world in its true colours and also realises its own identity as something other than the world view. It hates the *saṁsāra* but connot sever itself from it of its own, so strong is the bond of mala. This is the struggling period of the soul through which the mala ripens. The opportune moment having arrived the infinite Grace of God descends as *tīvra-śakti-nipāta.* The *Anugraha Śakti* of which the effect ·is *tīvra-śakti-nipāta* is the only weapon to give the final blow to the mala. Just as a ripe fruit drops down from the tree, the mala clears off the soul which from then enjoys the *śuddhāvasthā*.

Grace as Revelatory D.scent in life

Grace is immanent in the world. It is out of His Grace that He creates the world and dwells in it. Man lives in Grace, moves in Grace and breathes in Grace. In the above context, to say 'Revelatory Grace' means 'Descent of Grace' is a contradiction. But this apparent contradiction does not stand in view of the fact that the intensity of Grace differs in different stages of the soul and also assumes different names, *manda*, *mandatara*, *tīvra*, *tīvratara* are the adjuncts of one and the same Grace according to the degree of intensity. The Grace that in one stage is *Tirodhāna Śakti*, assumes the name of *Anugraha Śakti* in another stage.

The purging begins with mediation and concealment. The Author of the universe screens Himself and from hehind the screen prepares the field for His appearance. Ultimately He comes down and reveals Himself to the devotee. But that too He does not do in one form. He reveals Himself as Guru to the *sakalas*, and in His divine form to the *pralayākalas*. Lastly, the visible form evaporates and He assumes the subtlest form and operates His Grace from within the *vijñānākalas*. Now, the question arises as to how and when this revelation takes place. The siddhāntin gives a clear verdict on this issue. He says that the onset of Grace presupposes *karma-sāmya* and *mala-paripāka*.

(a) Karma-Sāmya

The word karma literally means the activities of an individual in his lifetime. *Karma* may be good or bad considered from the ethical point of view but both aim at pleasure, either spiritual or worldly. So, superficially *karma-sāmya* may be interpreted as balanced karma, meaning thereby a compromise between good and bad karmas.

In the above context the two karmas of diametrically opposed merits, namely, '*aśvamedha*' and '*Brahma-hatyā*' are quoted as instances. This theory, however, is not tenable on the ground that according to the law of karma, every karma is independent of any other karma and thus the doer of the karmas has to enjoy or suffer the effect separately. There is no scope for any compromise whatsoever, and much less any question of balancing.[1] *Prāyaścchitta karma* is indeed an antidote and for this reason it is not a *puṇya kārya* like performance of a sacrifice, doing of a good deed for the welfare of other people and the like. *Prāyaścchitta* is virtually a reactionary action and it does not add any *puṇya* or virtue to the doer of *prāyaschitta*

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[1] There is a strong reference in Mahābhārata itself in this connection. Smṛiti śāstras prescribed '*prāyaścchitta karma*' (penances) and in dharma śāstras also there are mentions of '*tuṣānal*' etc. as remedy for sin committed. In Rāmāyana Mahāvīra also has his suggestion. Yudhistira who was the *dharma* incarnate had to visit hell, however short his stay there might be, for committing the sin of telling lie or deceiving his guru, Droṇa.

karma.[1] Notwithstanding several instances in favour of *Prayascchitta karma* one would like to argue that the *'prayaścchitta'* karmas are specifically designed to react on a particular sin committed and thus it might wipe out or at least reduce the effect of the sin. Here the will of the person concerned and the end in view co-operate but it must be treated as an exception. So it will be better to look for some other interpretation of *karma-samya.*

The *niṣkamakarma* of the Gītā seems to provide an answer. The term specifically means action for action's sake, i e. action without any selfish motive or without any expectation of a particular result.[2] This seems to be the correct interpretation of *karma-sāmya.*

It will be quite in the fitness of things to discuss here the karma theory, in brief. Kar*ma*, as we ordinarily understand it, is mixed with *vāsana* (desire) and aims at an end. Worldly enjoyment or the pleasures of the senses is at the root which gives the impetus for doing a karma. But *karma-*

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[1] The commentators of Rāmāyaṇa agree with the above view in their interpretation of the discipline of *prāyaścchitta karma* for the amelioration of the sin committed.

नानु धर्मोपसंहारमधर्मफलसंहितम् ॥ 28 ॥
तदेव फलमन्वेति धर्मश्चाधर्मनाशनः ॥

प्राप्तं धर्मफलम् तावद्भवतानात्र संशयः ॥29॥
फलमस्याप्य धर्मस्य क्षिप्रमेव प्रपत्स्यसे ॥

— Sundar Kānda. 51 Sarga.
Sloka 28, 29.

Rāmāyaṇa with three commentators by Gujrati Printing Press, Bombay. Tilok of Nagoji Bhatt and the commentary by Govindraja.

[2] In Gīta it has been advocated by Lord Krisṇa as 'niṣkāma karma'.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

II. 47

yoga, as advocated in the Bhagavat Gīta is quite different from karma for pleasure's sake. It is the means (*upāya*) of *upasana* (worshipping). *Karma*, *Jñāna* and *bhakti* are the aspects of *karma-yoga*. These three are the indispensable pre-requisites for *upasana* which leads to *karma-samya* and invokes within, the spirit of surrender. It may be repeated here that liberation presupposes *karma-samya* and the spirit of surrender for *tivraśakti-nipāta*. Yoga, as Lord Kriṣna expounds it, is a state of mental equilibrium, unperturbed by success or failure.[1] In that one has to abandon all kinds of desires and work with the spirit of dedicating all fruits to the Lord. Profit or loss, pleasure or pain, success or failure are all extrinsic and have nothing to do with the soul. It is a kind of *samatva* (a balanced stage) and thus styled as *karma-samya*.[2]

Karma-sāmya means that the soul blessed by Grace becomes equanimous with respect to good and evil, which is virtually the prelude to being established in the practice of *jñanayoga* to reach the feet of Lord [3]

(b) Mala-paripaka :

The fructification of mala and the onset of Grace are co-incidents. *Śakti-nipata*, the stroke of Grace and the consequent removal of the primordial evil is possible when the mala matures. Without the maturation of mala even

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[1] सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ।

— Bh. G. II. 48.

[2] मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥

— Ibid. III. 30.

[3] S. S. S. 4.40.

karma-sāmya cannot guarantee the expulsion of evil.[1] It is a state attained by the soul crossing the border of empirical life as such beyond the bounds of time, space and causality. The soul transcends the ordinary way of life he lived in *saṁsāra* and attains complete freedom. It is immanent Grace that creates the field for the emancipation of the soul under the caption *Tirodhāyi*, and when the field is prepared, *Anugraha* reveals itself which means blowing off of the evil. The said preparation of the field is the ripening of the mala or, in other words, the slackening of the strangle-hold of the mala on the soul. Grace not only stupefies the evil but also clears out all ignorance from the soul and grants it the Divine nature.[2]

One and the same sun dries up the ground on the one hand and melts the wax on the other. The two opposite effects are seen due to difference in nature of the ground and the wax. The one and the same Grace, likewise, grants to some souls the impetus to *upāsanā* and grants liberation to others in whom the mala has ripened. Undoubtedly the entire process is the design of God but in its advancement the position of the soul changes from time to time till at last it ripens and becomes fit to receive the final Grace. The siddhāntins, in their discourse on liberation, are firmly of opinion that ripening of the mala is inevitably necessary for the attainment of release. *Śakti-nipāta* is nothing but the manifestation of the very nature of God and *śivajñana* which is impossible to attain without *śakti-nipāta*, alone can ensure liberation.[1] God, by His Grace, removes the 'cataract' of the eye and grants vision to the soul to realise the Truth. In the case of eye-operation the doctor waits for the maturation of the cataract and then operates it in right time. Similarly, God, the Great Healer applies His sharpest weapon when mala, the cataract, ripens. He is never hasty. On the contrary He allows the course to be completed for the maturity of the mala[2] and knows best when and to what strength His Grace should act upon to silence or, according to some, to do away with the mala. It may, however, be repeated here that the condition that appears to be present at the time of final release are simply coincidences and does not cause the descent of Grace. It is unconditional (*nirhetuka*) and self-caused. Neither does it need any help from any source nor is it conditioned by anything whatsoever. The ripening of the mala is a product of the process introduced by Grace while Grace remains untouched and unpolluted under all circumstances. Grace is fully independent and showers Herself upon the souls as and when She deems it fit [1]

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[1] Tāntrika philosophers (dualistic) hold that *karma-sāmya* cannot command *śakti-nipāta* without fructification of the mala. Essentially it is the will of God (and His *Anugraha*) which accounts for *śakti-nipāta* but as it appears the ripening of the mala is a factor subservient to *tivra-tara śakti-nipāta*. Mātangāgama preaches that after the fructification of mala Grace dawns on the soul concerned in the form of *Dīksā* and burns up the fruits of karma and thus helps the soul to attain *karma-sāmya*. The Kriṣnāgama says :

अनेकभविकंकर्म दग्धबीजमिवाग्निभिः ।
भविष्यदपि संरुद्धं येनेदं तद्धि भोगतः ॥

By the Grace of God, the fruit of the action of innumerable past lives are destroyed like the fried seeds and the *prārabdha* loses its power to cause rebirth.

— Pt. Kaviraja, Gopinath; Tāntric Sādhanā-O-Siddhānta, P. 1[illegible]0.

[2] T. V. P. I. 2.

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[1] Pt. Gopinath Kaviraja; Tāntric Sādhānā-O-Siddhānta, Bengali Ed.; op. cit. P. 124.

[2] It is said in Mṛgendra Āgama :

> तमः शक्त्यधिकारस्य निवृत्तेस्तत् परिच्युतौ ।
>
> व्यनक्ति दृक् क्रियानन्तयं जगद्बन्धु रणोः शिवः ॥

cited in Tāntric Sādhanā-O-Siddhānta, Gopinath Kaviraj op. cit P. 125.

"It is only the mature lotus, though it is in company with others immature, that the sun causes to blossom.

— S. J. B. tr. by Gordon Mathew. Sūtra 11, adhikaraṇa 2, udāharaṇa. op. cit. P. 74.

"*Mala paripāka*, the maturing of or ripening of Impurity, signifies the removal of Impurity from the soul, as of a ripe fruit from the tree."

— Ibid., Sūtra VIII, adhikaraṇa 2. P. 58.

(c) Śakti-nipāta

Liberation is the end and *śakti-nipāta* is the means to that end.

The darkness (āṇavamala) overpowers the soul and robs it of its intelligence, so much so that it forgets its own identity and that of the Lord. Māyā spreads its net, draws the soul into it and deludes it into the so-called pleasures of the world. The soul has its fundamental weakness, namely, want of ability to exert itself and to overcome the influence of the evil. It is because of this weakness that it falls a victim to the evil power of āṇavamala. God, compassionate to the souls as He is, offers all assistance to the soul to redeem it from the clutches of mala. The *māyik Saṁsāra* and all its charms are His creation for the release of the soul. It is a process through which He creates the opportune moment for His *śaktinipāta*.

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[1] Mahāmaheswarāchārya says with reference to the prayer to God :

शक्तिपातसमये बिचारणम् प्राप्तमीश न करोषि कर्हिचित् ।
अथ माँ प्रति किमागतं यतः स्वप्रकाशनविधौ विलम्बसे ॥

In the above sloka two words 'प्राप्तम्' and 'कर्हिचित्' indicate that Grace is unconditional. Aniruddha, the commentator of Mātaṇgāgama also maintains the same view :

स्थावरान्तमपि देरस्य स्वरुपोन्मीलनात्मिका ।
शक्तिः पतति सापेक्षा न कापि .... ॥

The word '*Sthāvarānta*' shows that Grace may dawn upon the most unfit also.

— Pt. Gopinath Kaviraja, Tāntric Sādhanā-O-Siddhānta (Beng. Ed.), op. cit. P. 129.

In the course of evolution the souls are differently named in the different stages, namely, *vijñānakalas*, *pralayākalas* and *sakalas* according as they are possessed of *āṇava* alone, or *āṇava* and *karma*, or *āṇava*, *karma* and *māyā* respectively. In the scheme of God, *Karma* doctrine has great importance. In order to cause āṇava to ripen, God introduces this scheme. He makes the souls experience the fruits of *karma* acquired by their thoughts, words and deeds and also that which exists in the six *adhvas*, namely, *mantra*, *pada*, *varṇa*, *bhūvana*, *tattva* and *kala*. Again, it is He who removes this *karma* gradually. He appears as the preceptor to destroy the *sañcita karmas* and to purge the *adhvas*. *Jñāna-śakti* removes *āṇava* and *āgāmī*; *kriyā śakti* kills *sañcita karma* and those that are produced by *māyā* in order to support *sañcita karma*; removal of the *prārabdha karma* is subject to experience.[1]

Indifference to the fruits of *karma* i. e. *karma-sāmya* is an important factor for the onset of Grace, which is fourfold in accordance with its intensity.

(i) **Manda**—The onset of *nivṛtti śakti*. The discrimination of the eternal from the non-eternal takes place, followed by the giving up of attachment to sense objects.

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[1] Jñānaprakāśa says, unriped *sañcita* is discarded and ripe *sañcita* is made *prārabdha* so that it may be experienced and worked out. The removal of *sañcita* is the purification of *adhvas*.

— Devasenāpati, Śaiva Siddhānta, op. cit. P. 241.

(ii) **Mandatara**—The onset of *Pratiṣthā Śakti*. There the discrimination and non-attachment that arose earlier are confirmed.

(iii) **Tīvra**—With the onset of *Vidya śakti*, *śivajñana* shines forth. This is *tīvra-śakti-nipāta*.

(iv) **Tīvratara**—The onset of *śanti śakti* is *tīvratara śakti-nipata*.

Dīkṣa is the means by which Śiva purifies the soul. Either in Human form (as *Guru*) or in superhuman form, He Himself appears to the devotee and by initiation enlightens him. In the former case it is called *sadhara dīkṣa* and in the latter,, it is *nirādhāra dīkṣa* which grants *Śivanandanubhuti*. Through *dīkṣīs* classified as *Kriya dīkṣī*, *Jñana dīkṣa* and *Sambhava dikṣa* according to the devotion of souls, the *adhvas* are purified. Śivagrayogin has divided *dīkṣa* into three kinds—*kriyā dīkṣa*, *jñana dīkṣa* and *sambhava dīkṣa*. By *kriya dīkṣa* the bondage of karma is removed. *Jñana dīkṣa* is performed by contemplation done with *cit-śakti*. *Sambhava dikṣa* is done with *cit-śakti* alone. In this way *adhvas* are purified.

Assessment of the state of the souls is indispensable necessary in giving *dīkṣa*. Keeping in view the competency of the soul, *dikṣa* has been divided into *nayana*, *sparśa*, *vacaka*, *manasa*, *Śastra*, *yoga*, *hautri etc*. The first of the list namely *nayana dīkṣa* has again been sub-divided into *śringara*, *nigraha* and *Anugraha*. *Yoga dīkṣa* is teaching the people to practice *niradhara Śiva-yoga*. To crown all there is the *hautri dīkṣā*. It is unique in nature and possesses all other *dīkṣas* as its parts. It is two-fold as *jñana-hautri* and *kriya-hautri*. The first is performing of the rites by mentally assembling the several things. The second is actually getting the things required and performing the rites. The *kriyā hautri* is two-fold as *sabīja* (with *bījākṣara*) and *nirbīja* (without *bījākṣara*).[1]

Knowledge and its preliminaries

Knowledge in collaboration with *karma* and *bhakti* awards liberation to the soul.[2] Knowledge about the unstability of the objects of the phenomenal world through instruction and experience thereof, make the soul indifferent about them which is necessary for detachment. Evidently therefore, knowledge is indispensable to the aspirant for the attainment of liberation.[3] So far as ‹knowledge› is concerned, knowledge of pāśa and paśu are essential preliminaries for the onward march towards the realization of God, the end. Knowledge means illumination positively and expulsion of ignorance negatively. Māyā and Karma partially clean the soul in *sakala* state so much so that it understands that its freedom is obscured and also knows the object of the world which binds it. It is needless to say that these and other auxiliaries which are all subservient to the attainment of knowledge are all provided by an intelligent agent but for whom the soul cannot know.[4]

Next to this is the *pralayākala* state when the soul knows its own identity and when apathy towards the world grows in it. It knows that it is akin to Śiva and longs to attain *Śivatva*. This knowing of the soul and its gradual progress towards perfection on attainment of the knowledge of the Supreme, depends on the soul's being united with the Grace of God. This union presupposes the purity of soul

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1. S. S. S. 8.3; 4.
2. Bh. G. 6.8.
3. S.S.S. 8.27.
4. Ibid. 5, 4.

and fitness for receiving the final Grace of God. The final Grace means *Pati-jñāna* which none but the Pati Himself can give.[1]

So, the Grace of God is preliminary to knowledge.[2] Not-withstanding the willingness of the eye to see the objects, it cannot do so unless united with an illuminating light.[3] Similarly the soul whose nature it is to know when helped to know cannot know unless united with God—the Supreme Knowledge. God in His compassion imparts that knowledge to the soul which helps it to know itself.[4]

Śuddhāvasthā and its implication

Pāśa-jñāna i. e. the knowledge of the 'falsity' of the world (in the sense that it is only māyik) is the first act of Grace of Lord and it is immensely valued. It is the turning point in the life of the soul and also a start in the ascent. The soul becomes conscious of the fact that it is in a vicious circle and that the sooner it is detached from

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1. Ibid. 9 : 4, 5.
2. "This verse emphasises the point that there is no other way for the soul to know itself and God except by this divinely imparted knowledge."

   —S.J B. IX. 1.6, tr by Gordon Matthew. op. cit. P. 63.
3. The eye cannot see an object unless an illuminating light uniting with the light of the eye falls upon the object. Similarly souls, whose nature it is to know when helped to know, cannot know unless God's knowledge unites with theirs, passing with it to the object, unites with it also."

   — S.J.B. IX. I. 8., tr. by Gordon Matthews. op. cit. P. 72.
4. The analogy of the king and his lost son is a fitting illustration indicating the relation between God and the soul, His love for the soul and His action to protect it. The prince brought up in infancy in the midst of the savages who were ignorant about his identity, could be enlightened about his real nature only by the king, his father.

   — S. S. S. 8. 1.

the objects of the world, the better. A new era ushers in the life of the soul, viz. that of aversion and detachment. Gradually it knows who it is. The consciousness of the soul about itself is an achievement with a great consequence. Thereafter the reign of *maya* and *karma* ceases to exist and the soul enters into the *vijñanakala* state; the *aṇavamala*, however, still persists and expresses itself through the ego-sense. The tenacity of this ego seems invincible. The soul by its own effort cannot overcome it and so it needs the direct intervention of Pati, who is equally anxious to help the soul and waits for the opportune moment viz. ripening of the *mala*. This is the intermediary state of the soul between bondage and liberation. As soon as the mala ripens, God avails of His most powerful weapon (*tīvratara-śakti-nipata*) and tears the mala asunder. It is through the Grace of the most glorious One that the soul regains the splendour of its own and shines as bright as Pati. It knows Pati, communes with Pati and is blessed with the eternal Bliss. The siddhantins call it to be the soul's *śuddhavastha*. The attainment of this state is beyond all the efforts that the soul can master. It has therefore, to surrender itself completely to the Lord.[1] It is only Śiva who can impart *Śiva-jñana* which is the highest achievement of the soul. This is the supreme knowledge and the only instrument for attaining Śiva Himself.[2] It is needless to say that *jñana* (knowledge) and Śiva are identical. His Grace in the form of *jñana* enlightens the soul from within. In that He is the

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1. 'नान्यः पन्था विद्यते ऽयनाय' ॥ Śv. Up. VI. 15.

2. "Some schools of śaivism as the *Śiva samavādi* śaivās hold that although God is not knowable by *dāsa-jñana*, knowable by *paśu-jñana* but the siddhāntins assert with all emphasis that God is knowable only by Divine knowledge, spiritual illumination, *jñanakkan*."

— S. J. B. IX. I. tr. by Gordon Matthew op. cit. P. 63

antaryāmin. Apparently, therefore, the āṇava-mala can have no sway over the soul. It has been stated here before that māyā and karma, the active ingredients of *pāśa* represent partial illumination but are *jaḍa* (unconscious) and hence devoid of knowledge. *Caryā*, *kriyā*, and *yoga* pave the way to knowledge by creating the field for receiving the Grace of God.[1] These three phases of *sādhanā* are preparatory[2] and await the advent of *jñāna* which alone can lead the soul straight to the final liberation and attainment of Śiva's feet. The attainments through *caryā*, *kriyā*, and *yoga* are *sālokya* (residence in the sphere of God), *sāmipya*, (nearness of God) and *sārupya* (gaining of the form of God) respectively, but knowledge (*jñānam*) alone can lead to the attainment of '*sāyujya*' i. e. union with God.[3]

In *śuddhāvasthā*, the *jīva* is *Śiva*—an identity in difference. The soul by the Grace of Śiva becomes all light and omniscient. There is no denying of the fact that God's Grace in the form of *jñāna* is inherent in the soul in all the different states of it. That which was latent and inactive due to encroachment of the mala has become pure and lustrous in *śuddhāvasthā* which only God could grant. It is a march from partial illumination to perfection—a knowledge to knowledge journey[1]. It is liberation and the gift of freedom. The ego-sense is totally ransacked, the reign of terror (cycle of births and deaths) is overcome and replaced by the reign of Bliss. Grace is the mascot to grant this great gift of Bliss. Nothing less powerful could bring about this transformation To imagine that anything short of Grace can give the soul perfect knowledge is unthinkable. All except Śiva lacks in perfection and as such, a man, being blind himself cannot lead another blind.[2] Even the *śāstras* fail to lead the soul to its goal.[3] God, the sun, reflects in full in the crystal soul in *śuddhāvasthā*.[4] The soul floats in the flood of light emanated from God. In that it clearly sees that it is one with Śiva and is capable of seeing things around it in their proper form by the luminosity which characterises it in *śuddhāvasthā*.[5] The concealed Grace (*Tirodhāyi*) is then fully exposed to it and transcends all empirical value and becomes *Anugraha*. *Tirodhāyi* and *Anugraha* are essentially one but assume two names in two stages. The former relates to manifestation state being immanent in all the *jīvas* in general, keeping all through behind the screen. The latter, on the contrary, though transcendent, is all exposed without any hide and seek in her display. *Anugraha* as the highest gift of Śiva is bestowed upon only those selected souls whose complete liberation Śiva wills. So long as He was immanent in the world of His creation, He remained unperceivable just as

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[1] Cariyai Kiriyā yōkam celuttiyapin ñān̤attal civan̤adiyaic cērvar.
S. J. S. VIII 11

ñān̤attin̤ mikkavaṛaneṛi nāttillai ñān̤attin̤ mikka camayamu nan̤ṛan̤ṛu ñān̤attin̤ mikkavai nɛn̤mutti nalkāvām ñān̤attin̤ mikkār nararin̤ mikkārē.

— Tirumandiram

Cited in Tiruppānandāḷ endowment lecture in 1948 by Prof. R. Rāmānujāchāri on 'Śaiva Siddhānta' (Practical discipline).

[2] 'By fulfilment of *caryā*, *kriyā* & *yoga*, the ripening of Impurity and the descent of *Śakti* are produced. Seeing this readiness of the soul, God, who till now has been helping the soul to know, immanent within it, graciously appears as *Guru* and instructs the soul'.
—S.J.B. Sūtra VII, adhikaraṇa 2. tr. Gordon Matthew. op cit P. 58.

[3] S.P. 10.

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1. S.S.S. VII. 23-27.
2. T. V. P. V. 9.
3. S.S.S. XII. 6.
4. Ibid. VIII. 28.
5. T. V. P. VIII. 3.

the sky which pervades the entire mass of water keeps itself beyond detection by the sense organs.[1] In the latter stage the bar is removed. He clears away the evil in the soul and exposes Himself. In that stage both Śiva and the soul are transcendentally 'one'.

It is deemed useful to put-in a few lines here about the process of liberation. Śaiva siddhānta speaks of three states viz. *sūkṣma, sthūla,* and *sthūlatara* in the process of liberation of the souls from the grip of the malas. The souls cannot per se, be all in the same level. The mala is one but the souls under its grip are many. All of them are not equally callous or equally conscious, so the treatment cannot be one and the same. The strength of medicine administered to the patients varies according to the intensity of the disease.[2] So does Śiva, the great mediator, manifest Himself to the souls in different forms according as it is necessary for the souls. For the souls in *sakala* state when they are under the spell of all the three enemies *māyā, karma* and *āṇava,* need a heavy screening. Śiva appears there in the form of a preceptor and enlightens the souls through the medium of instructions (*upadeśa*), *śāstrās* and experience. Those of the souls who are in *pralayā kalās* have already rid themselves from the clasp of *māyā* and have to fight with two enemies—*karma* and *āṇava.* To them Śiva appears direct in a Divine Form and imparts *jñāna.* The next stage is that of *vijñāna kalā* when karma, the second, but very powerful enemy, gives way. In this stage Śiva works from within. The 'ego' sense is subdued. The knowledge dawns on the souls and their vision gets cleared of all obscurities. *Karma-sāmya* which is the precondition of *śuddhāvasthā* is experienced by the *sādhaka-soul* and it hears the death-knell of the bonds and thus of all its afflictions. From the wakeful state of pains and sufferings the soul enjoys a blissful sleep. This sleep (*śuddha kevalāvasthā*) opens a new vista before him and silently disappears pushing the soul to *śuddhāvasthā* in fulfilment of its long cherished hope—a condition of 'no return'. Only ripening of mala or attaining of *kevala* state cannot assure the soul of cessation of births and deaths. The relation of mala with the soul (*sama-vyāpti*) still persists and therefore it is susceptible to be born. But *śuddhāvasthā* is beyond it. In that soul's relation with Śiva is established (*vyāpaka-vyāpta*). This position attained, the soul is out of bound to mala and consequently to the cycle of births and deaths. Interpretations vary as to whether residues of mala persists even in this state or not but for the fact that the soul by attaining this state crosses the border of empirical life, all are unanimous. It has very well been compared with the stream that having once reached the ocean after its struggle all through its way, never looks back. The position is safe and secured.

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[1] **S. J. B. VIIII. 2.**

[2] **S.S.S. II. 35.**

The concept of Daśakāryāni

Śvetāśvatara upaniṣad[1] in one of its aphorisms compared the soul cleared of darkness with a mirror on which dirt accumulated but has been removed. By way of elaboration the same upaniṣad says that the soul so cleansed not only realises itself but also knows Brahman, the unborn eternal Being. To such a soul, *pāśa* has no face. The above is in tune with the *Daśakāryāni*, the ten effects or the ten spiritual achievements of Śaiva siddhānta.

The soul in the process of release from bondage makes gradual progress to perfection. In course of this progress ten distinct changes are marked and each change is considered to be a step forward. They are purely psychological and spiritual and as such too subtle to have a clear grasp of them by an ordinary mind. These ten steps are technically known as *daśakāryāni* under the following terms : *tattva rūpa, tattva darśana, tattva śuddhi, ātma rūpa, ātma darśana, ātma śuddhi, Śiva-rūpa, Śiva-darśana, Śiva-yoga* and *Śiva-bhoga*. These ten spiritual experiences are very closely connected with the five *śuddhāvasthās*, namely, *jāgra, swapna, suṣupti, tūriya* and *tūriyātīta*.[1] The stages mentioned above are meaningful to the soul who has to win over the operations of the thirty-six tattvas beginning with the grossest evolute *pṛthvi* and ending with the subtlest evolute called *nāda*. The soul has to fight each of them out and transcend them all in order to obtain

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[1] Śv. Up. II. 14 and 15.

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1. As pointed out by Dr. V. V. Ramanan, these conditions of the soul have been discussed in a Tamil classic called iṛaiyaṉār akapporuḷ under the headings of kuṛinzi pālai mullai marudam n ydal.

As also Śiva bhakta mani Bālasubramaniam says St. Tirumūlar has stated this subject of *daśakāryāni* in his Siddhāntic classic called Tirumandiram. Śivajñāna Vallatar is yet another writer who had dealt with this topic. Kumāra Devas has developed a separate system entitled "*Vedānta daśakārya*" to distinguish it from this Siddhāntic *Daśakāryāni*.

The following two stanzas in Tirumandiram treat of the steps of the *Daśakāryāni* : -

"Cittar Civalōkam iṅkē tericittōr
Caṭṭamum catta mudivum tammut koṇḍōr
nittar nimalar nirāmayar nīṉpara
muttar mutti mudal muppat tāṟē."
"muppadum āṟum padimutti ēṉiyāy
oppilā āṉandat tuḷḷoḷi pukkuc
ceppavariya civamkaṇḍu tām teḷindu
apparicāka amarntirun tārē."

– cited by K. M. Bālasubramaniam in lecture No. III; on 'soul' (special lecture in Śaiva siddhānta in Banaras Hindu Uuniversity on 12-9-1957).

the passport for its entry into the Kingdom of God. It will be in the fitness of things to give a brief account of the ten steps for the apprehension of the gradual progress of the soul. The soul embodied wakes up and knows that it is not the body and that it is simply a form assumed by it. It becomes conscious that it is engaged by matter with its twentyfour *tattvas* and that this body is inert and perishable and cannot be its permanent abode. The soul realises that these twentyfour *tattvas* are the fetters which it has to remove to know its real self. This knowledge about its own form is technically called *tattvarūpam*.

In the second stage which has been called *tattva-darśana*, the self knows the real nature of the thirty-six *tattvas* that they are all *ja as* as unintelligent properties of matter and that it is an error to identify these evolutes of matter, namely, the *mahābhūtas*, the *tanmātras*, the *indriyas* and all that constitute the body, with the self. The apperception removed, the soul gets a clear vision in respect of the self. The second bar is thus crossed.

The third conquest of the soul is indeed a great conquest. It now knows that the long contact of it with the body has developed an attachment which for its spiritual developments it must sever. It must extrieate itself from all attachments which has been styled as *tattva-śuddhi*.

Thus ends the first part of *daśakāryāni* which reveals the real nature of matter to the soul.[1] The next part of *daśakāryāni* deals with the soul or *ātmā* and comprises the three stages, namely, *ātma-rūpam*, *ātma-darśnam* and *ātma-śuddhi*. In this stage (after obtaining *pāśajñāna*) the soul knows itself that it is *jñāna-svarūpa*–the knower or Intelligent being. This leads the soul to denounce the world and all attachments therein (*māyā*) and to concentrate all to self. This is the beginning of *ātma-darśana* in which all activities are suspended and silence prevails. The soul enjoys a blissful calmness. This is the state whence the soul takes a plunge into the Supreme. The immediate next step is a step to *ātma-śuddhi* or *ātma-darśana* in which the soul gets tiself identified with Śivam. To it both *bandha* and *mukta* stages are states, experienced and realised. It is in the entrance of *Śiva-lokam.* All it activities are paralysed here and the spirit of total surrender to the Grace of God is the only passport. Total surrender and dawn of Grace as *tīvrata-raśaktinipāta* are co-incidences. The moment of total surrender is the moment of opening of the great gate of *Śiva-lokam*. The soul is thus in the establishment of *Śivam*. This, again, has been divided into four divisions : *Śiva-rūpam*, *Śiva-darśanam*, *Śiva-yogam* and *Śiva-bhogam*.

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[1] The first stanza of Umāpati Śivācāryā's work called 'unmai neṛiviḷakkam' deals with the evolutes of the matter each in its true perspective.

Śiva-rūpam is the stage in which the soul, due to its detachment from the tattvas and self-realization, enjoys direct communion with God. God assumes a form, though essentially formless He is, and appears before the soul. The soul also realises that God in His Grace created the world in a spirit of philoprogenitiveness towards the souls, also it realises that God is everywhere and in everything. This knowing of God takes place in the soul from within and is technically called *Śiva-rūpam*. The next step is *Śiva darśanam*.

In this stage both *ahaṁkāra* and *mamakāra* cease to operate and the soul sees God in all things and everywhere. It realises that it is *Śiva-maya* or nothing but *Śiva*. Next comes the two other stages, namely, *Śiva-yogam* and *Śiva-bhogam* which merit separate discussion.

Daśa-kāryāni as enumerated above virtually signify *sādhanā* of the *Sādhaka* (spiritual aspirant). *Jñāna* (knowledge) namely, *pāśa-jñāna, paśu-jñāna* and *Pati-jñāna* is the resultant. They are the means to an end, the end being union with God. But both *karma* and *jñāna* pertain to phenomena and thus cannot help to achieve the highest spiritual aspiration. Only Grace can do it which like a two-petalled flower bridges the gulf between the phenomena and the noumena. One of its petals is hanging downwards towards the phenomenal world and other pointing the spiritual goal. As such, there is no conflict at all between *karma* and Grace or *jñāna* and Grace. In course of *sādhanā* which virtually signifies *karma*, the soul reaches to such a height that ‹the ought and the is' lose their phenomenal significance to it and become one. To be more explicit, the *vāsanā* in phenomenal *karma* gets totally extinct replaced by a feeling of dedication. This is equivalent to surrender-the phenomenally expressed pre-condition of the advent of Grace. *Jñāna* is a methodical approach towards a target through a process. The main objective of *jñāna* is to dispel the darkness i. e. ignorance, but it cannot act a magic to do away with the darkness in a moment. There is not only the time factor but also it so happens that illumination in first effort gets clouded and needs a second or even a third attempt to get it cleared The latter state has been compared with throwing a piece of stone in the water of a pond full of moss. The waves that the stone creates in the water temporarily remove the moss from the spot. For a moment the clear water becomes visible but it is for a moment only because in the next moment the clear water is again covered by the moss. The relation between the stone and the moss may conveniently be applied in the case of āṇava and *jñāna*. When *jñāna* dawns the obstruction of *mala* gives way. But the *vāsanā mala* still persisting, the obstruction re-occupies its former position.[1]

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[1] S.S.S. 8.39

Śiva-yoga

Mokṣa is a fact realisable in life and comes gradually in a process of spiritual development, slow but steady. It is spiritual involution which begins with the purging of the soul and loosening of the pāśa and culminating in complete dissolution of the *māyik* fetters. The progress is marked by the attainment of the states designated meaningfully as *Śiva-rūpam. Śiva-darśanam, Śiva yogam* and *Śiva-bhogam*, the last being the journey's end. All these stages are stages of freedom; freedom from 'not-self' (*Tattva Śuddhi*); freedom from self-hood (*Ātma Śuddhi*); freedom from 'me and mine' and complete freedom of *Śivānandānubhava*, respectively.

The achievement of *Śiva darśana* or freedom from self-hood does not signify total extinction of the ego-sense which still exists and exhibits itself as '*Śivoham bhāva*' i. e. the self thinks of itself as the enjoyer overlapping the indwelling reality, the Śivam. This subtle ego representing 'I and mine' is a bar to the opening of the mystical intuition of the absoluteness of *Śiva-Śakti* for the attainmet of which the subject must coincide with the object. In the absence of this coincidence, *Paśutva* and its screening effects persist. The erroneous cognition, namely, the appearing of the object perceived as paśu and not Pati is a dangerous delusion caused by *Paśutva* which in the guise of insight of the self manifests itself hiding God. The self conceives the real as 'I', and not the reality i. e. Śiva. In the *Śivoham bhāva* the subject object duality remains, the removal of which is the gift of the *Śiva Yoga* state.[1] But how ? Doubtless, that as long as the thought hovers around the idea 'He is I', the 'thou' remains and the seed of duality thus remains potentially active. This is the work of mala which creates the delusion and pervasion. This is one aspect of the *Śivoham bhāvanā*' of this state. In its other aspect, by constant contemplation of '*Soham bhāvanā*', the soul attains *Śivatva* and possesses the qualities of 'Śiva' just as in the case of the oft quoted '*Garuḍa bhāvanā*', the contemplation of *Garuḍa* and the chanting of the mantra viz. '*Garuḍaham*', qualifies the *Sādhaka* with '*Garuḍatva*' and renders him immune to snake poison.[1]

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[1] "When in those who differentiate the knower and the known as 'I' and 'He'–as in those who think that only the 'I' exists and not the 'He'–such thought arises in the soul, God being one with the soul's consciousness cannot thus be known as 'He' (viz. the object of such thought). But to those who know that the 'I' cannot be known apart from God, and the God is all-then God, who is all, causes to lose themselves in His all pervading Grace "

— S. J. B., Sūtra 10, Adhikaraṇa I; udāharaṇa 'a', tr. by Gordon Matthew. op. eit. PP. 68–69.

Of course, in this state the soul does not become Śiva but it really becomes idenentified with Śiva and the identification becomes real. It (*Śiva yoga*) is a spiritual experience in which the soul realises the omnipotence of Śiva and sets itself in all its action, in accord with Śivam without losing its identity.[2] It perceives all its actions to be those of Śiva and it acts with His Grace as a result of which karma will cease and ignorance will vanish. Release from 'pāśa' of all kinds, is thus possible. But attributing all its actions to Lord, the soul loses its separate identity and its individuality is merged, as it were, in that of Lord. The soul's

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[1] "Karuta n̤uruvaṅ karudu maḷaviṛ
paruvidan tīrndu payaṅkedu māpōṛ
kuruvi n̤uruvaṅ kuṛittavap pōdē
tirimalaṅ tīrndu civan̤ava n̤āmē."

— Tirumandiram

cited by Prof. G. Subramanya Pillai in his lecture on 'Introduction and History of Śaiva Siddhānta' delivered on 19 2.48:

"In this the soul is like a man who overcomes the effect of poison by the power of the divine *Garuḍa*, who appears in the glorious Garuḍa meditation.

— S. J. B. Sūtra IX, adhikaraṇa 2, udāharaṇa C. tr. by Gordon Matthew. op. cit. P. 65.

[2] Unmaineṛi viḷakkam. 5.

iccha, jñana and *kriya* are converted to those of Lord. It puts off its phenomenal nature with which it has so long been bound and God manifests Himself in inseparable union with the soul.[1]

Śiva-bhoga

Śiva-bhoga, the *Tūriyātita avastha*, is the last state of *Daśakaryani*. It is the stage in which there is no trace of *Paśutva*; 'I and Mine' do not exist and the soul enjoys the continuous manifestation of *Śivatva*. The soul's mala is mellowed and pāśa no longer exercises any hold on it. It is one of the cardinal tenets of Śaiva siddhānta that Lord Śiva alone is competent to acquaint the soul with Himself, which having attained the soul's individuality dies out and it passes into *advaita* relation with the Lord. The *advaita* relation between the self and Śakti can very well be distingusihed from that between the self and the Pati. The latter is much more unitive than the former. The analogy of the indissoluble relation between the light and the sight grows into the relation between the self and the sight. Indeed these are two phases. The conditian of sight cannot be distinguished from the seeing eye; it equally applies in the case of the seer i. e. the self and the eye through which it sees[1] and hence both fall within the range of *advaita* relation. The only difference is that in the latter case the eyes turn its gaze from outward view to the inner glow of the self. It is self-awareness in which the knower and knowledge becomes one. That which was the mere receiver of knowledge becomes knowledge. This is characterised by the *Śiva bhoga* stage. The Siddhāntins interprets the term *advaita* as meaning '*ananya*' as the relation exists between *Ghee* in milk[2] or fire in wood and tune in music.

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[1] "When the soul rejects the world known by sense-conditioned knowledge as non-real, having examined it part by part, and in the knowledge which has thus rejected the world discovers God, whose knowledge is not sense-conditioned, and meditates upon Him with the meditation 'He is I', then the soul puts off its phenomenal nature, with which it has been united from eternity, by the help of God, who through that meditation is manifest in inseparable union with the soul."

— S. J. B. Sūtra IX. adhikaraṇa. udāharaṇa C. tr. by Gordon Matthew. op. cit. P. 65.

The *Śiva-bhoga* state is evidently the state of complete freedom. The soul enjoys partial freedom, namely, the freedom from not-self, freedom from self-hood, freedom from 'me and mine' in the stages of *Śiva rūpam*, *Śiva-darśanam* and *Śiva-yogam*, culminating in full freedom i. e. alround freedom in the *Śiva-bhoga*. The freedom in *Śiva-bhoga* is not freedom of *karma* but freedom from *karma*. The former binds and the latter liberates. In *Śiva-bhoga* state the soul obtains complete emancipation in respect of *karma*. In this state there remains nothing as the will of the soul. Every bit of manifestation of will relates to the will of Lord and as such every bit of *karma* done by the soul is dedicated to

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[1] "The soul in union with the eye causes it to see, the nature of the eye being to see when it is caused to see; and the soul itself sees. Similarly God in union with the soul causes it to know, the nature of the soul being to know when it is caused to know; and God Himself knows. Therefore, by love, in which the soul never forgets but firmly maintains union with God, it attains the experience of divine bliss, the sacred Feet of God."

— S.J.B. Sūtra 11, tr. by Gordon Matthew. op. cit. PP. 71–72.

[2] It has been rendered more explicit in the commentary of Śiva-jñāna-bodham where it has been said that to the liberated souls God is visible as *ghee* in curd and io the bound He is invisible as *ghee* in milk.

—Ibid. Sutra XII. adhikaraṇa 3, P. 77.

Lord and thus becomes the *Karma* of God and not of the soul. As a matter of fact, the will of the soul becomes one with that of Lord.[1] The soul in this state is established in God and becomes the servant of God[2] and thus lives beyond the harassment of '*vāsanā*' which pulls the soul down and as such it ascends the position of no - return. It thus enjoys freedom unabated and without the least fear of fall. This state also implies uninterrupted knowledge. Forgetfulness which is a privative feature of our experience, goes off. Because of the absence of these two factors, namely, interruption and forgetfulness, the soul resolves to dedicate itself more and more to Śiva, which grows accompanied with the attitude of surrender to Śiva. The love for the in dwelling but all-abiding spirit grows from fullness to fullness. The soul's joy in this state knows no bounds.[3] This joy is not the joy of our empirical experience which functions through the categories of intellect and are conditioned. The ecstatic joy in which the soul merges, is unconditioned and eternal. This is Bliss, everlasting. The difference between the empirical enjoyment and the unitive experience of *Śivabhoga* is one of the content. The Śakti which is the cause in both the states and had been operating in concealment, is now manifest and merged with the content, the

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1. tan̤āk keṇa'. ōr ceyalāṛu

—Unmaineṛiviḷakkam 6. 4.

2. "Then the soul loses its self-dependence and becomes the servant of God, just as iron in the fire (loses its hardness and blackness. becoming like the fire).

—S. J. B. Sūtra 9, adhikasaṇa 3; udāharaṇa a, tr. by Gordon Matthew. op. cit. P. 67.

2. uṇarvin̤ nērpeṛa varum civapokattai oḷ.ivin̤ṛi uruvin̤kan̤
aṇaiyum aimpoṛi aḷavinum eḷivara aruḷin̤ai en̤appōnri
iṇaiyilvan̤ peruṅkaruṇaiyē ēttimun̤ edutta coṛpadikattil
puṇarum in̤n̤icaiyodupāḍin̤ar āḍin̤ar poḷ.indan̤ar viḷ.imāri,

—Periya Purāṇam

Cited in Tiruppānandāḷ Endowment lecture, 1649. on 'Sources of Śaiva Siddhānta Philosophy by T. S. K. Mudāliar.

Śiva. In the empirical state, object was the content which evaporates at the advent of God who occupies its place in His fullness and the soul swims in nectar, enjoys the nectar and knows nothing but the nectar, the Bliss of Siva (*Śivānandabhoga*) and the chanting of '*Śivāya Śivah*' continues incessantly through the '*Suṣumnā*' and gives it the immeasurable '*Ānandam*'. The soul lives in God as one with Him.

Part II

TIRUVARUTPAYAṈ

(THE FRUIT OF DIVINE GRACE)

TRANSLITERATION, TRANSLATION AND ANNOTATED COMMENTARY WITH THE TEXT IN TAMIL GIVEN IN THE APPENDIX

INTRODUCTION

St. Umāpati Śivāchāryār, the highly esteemed disciple of Maraijñāna Sambandar, is one of the four Santānāchāryārs who dedicated their lives to extolling the greatness and glory of Śiva by preaching and initiating people in this great tradition of Śaiva Siddhānta. It is commonly believed that the Vedas and Āgamas are revelations and not human creations (*apauruṣeya*). The Śaivites firmly believe that Lord Śiva Himself out of compassion and for the liberation of the souls in distress, revealed the truth embodied in Vedas and Āgamas, to the world. These revelations were carried down from generation to generation through the disciples of the founders and their disciples, in succession.

St. Meykaṇḍar, widely known as the child saint, took up the preaching of the famous tradition and was successively followed by Aruḷnandi Śivāchāryār, Maraijñāna Sambandar and Umāpati Śivāchāryār. They belonged to the 'Puraccāntanam' (the external chain) or the 'Bhūta Paramparai' (the terrestrial chain). St. Meykaṇḍar was the link between the 'celestial chain' and the 'external chain' likewise St. Umāpati was the link between 'the external chain' and the 'institutional one' (Abhiṣeka Paramparai). 'Abhiṣeka Paramparai', that is, institutionalisation of the tradition was a necessary product of the developmental process. His works practically cover the main bulk of the fourteen Siddhānta śāstras, 'Siddhāntāstakam'—the eight works of siddhānta is a comprehensive survey of the Śaiva tradition. They are—(i) Śivappiragāsam, (ii) Tiruvarutpayaṉ, (iii) Vinā venbā, (iv) Uṇmai neṛi viḷakkam, (v) Porripahrodai, (vi) Koḍikkavi, (vii) Neñju-vidu-tūtu and (viii) Saṅkarpanirākaraṇam.

Any attempt to throw light on the life of such an illustrious personage as Umāpati, will fall short of what should have been said. The already ripened soul met his *Guru* in a way which to superficial thinking, will appear accidental. Umāpati, the priest of the Lord Natarāja of Cidambaram was returning home in a palanquin with the lighted torch in front as usual when a voice spoke into his ears 'the blind by day is riding on a dead wood'. The spoken words were as if a *mantra*. Umāpati jumped down from the palanquin and rushed toward the source of the voice. It was none but Maraijñāna Sambandar—the embodiment of Grace. The initiation ceremony took place and Umāpati took refuge in a *math* to live the life of a mendicant. There are legends about his miraculous life and how Lord Natarāja Himself brought him to the forefront as a spiritual guide for mankind. There is no doubt that Umāpati was a born preceptor who initiated a host of *mumukṣus*. There is hardly any record to authenticate the traditional sayings about him. However it can be stated with all emphasis that he was a spiritual teacher of a very high order in the 13th-14th century A. D.

The contribution of Umāpati in the sphere of religion in general and Śaivism in particular, is ranked at the top of literature in this field.

'Tiruvarutpayaṉ' is a precious jewel for the seekers of truth. It deals with 'Divine Grace' in its various aspects and confirms the truth that for *mokṣa*, there is no other means but to surrender to Grace for the attainment of the eternal Bliss and also that at every step of our life, Grace is our guide and benefactor. The suggestion is there in the name of the book itself : Tiru=Divine, Aruḷ=Grace, Payaṉ=fruit, all together meaning 'The fruit of Divine Grace'. Of the eight literary works by Umāpati, Tiruvarutpayaṉ has its own importance and special attraction as a book on Grace which pervades everywhere and everything without exception. The book explains Śaiva siddhānta from the standpoint of Grace. Perhaps the idea of exposing Grace in its various aspects and ultimately as the only stay of the souls, aspiring release, occurred in his mind after the perusal of 'Tirukkuraḷ' of 'Tiruvaḷḷuvar' which mainly deals with the three 'ends' or *puruṣarthas*. Scriptures tell about four ideals in life, namely, *Dharma*, *Artha*, *Kāma* and *Mokṣa*, of which *Mokṣa*, the last one, is the crucial one. Umāpati realised the truth about *Mokṣa* and also realised that *Mokṣa* is entirely a gift of Grace. Tiruvaḷḷuvar did not give a detailed account of Grace and *Mokṣa*, in his book which struck Umāpati, who took up the responsibility of fulfilling this need, on himself. The blessed son of Grace as he undoubtedly was, had the inspiration to compose one hundred such verses in ten chapters, to bring to light the constant and invaluable help of Grace at every step of our life. Tiruvarutpayaṉ contains those verses and through this book Umāpati enlightens the devotees in the truth of Śaiva siddhānta teachings and about the part played by Grace in guiding the soul to its cherished goal i. e. attainment of Bliss

The book consists of ten chapters dealing with all the categories of Śaiva siddhānta with particular reference to the experience of Grace. The chapters are captioned as : (1) The nature of God-the first Being, (2) The nature of souls, (3) The nature of the Bond which is darkness, (4) The nature of Divine Grace, (5) The nature or form of Grace, (6) The path of knowledge, (7) The enlightenment of the soul, (8) The state of attaining Bliss, (9) The state of Grace through Pañcākṣara or the mystic formula of 'five letters', (10 The nature of the liberated.

Umāpati was a man of letters of extraordinary merit, a philosopher, well-versed in Sanskrit and Tamil, and to crown all, a saint. His exposition of the Southern Śaiva cult in these one hundred verses reflects the truth of Śaiva siddhānta, in a masterly way, the central focus being laid on Grace. Grace according to Śaiva siddhānta, provides the soul with the field of experience through the medium of *karma* and ultimately grants it the boon of liberation from bondage.

Tiruvarutpayaṉ represents in one stance, both religion and philosophy. It advocates the importance of the sacred ‹five letters' with particular stress on the way of pronouncing them according to the state of maturity of the souls. Umāpati's approach to the question of Reality through an understanding of the supreme Lord (Pati) and Grace (Aruḷ) is unique and most appealing. Grace in different forms as *Tirodhāyi* and *Anugraha* and its influence on the soul are matters of deep philosophic interest and have been dealt with by Umāpati in a profound way.

THE SUMMARY OF CHAPTER I

Pati mudu nilai

(The nature of God, the first Being)

According to Śaiva siddhānta, there are three realities—Pati, Paśu and Pāşa. They are co-existent but not equal. Pati, the supreme Lord commands all. None excels His power. He is omnipresent, omniscient and omnipotent. So, the book entitled Tiruvarutpayaṉ starts by devoting its first chapter on ‹The nature of Pati’.

The Lord is one. He is the supreme of all existences and pervades all. Just as the first letter ‹A’ of the alphabets is understood in every letter, so is the Lord immanent, in the form of knowledge, everywhere and in everything, unperceived by the naked eye. He is all kindness and love. His kindness is bestowed upon the suffering souls through the medium of His Grace. It is through Grace that the souls who are eternally in the grip of āṇava. attain Divine Nature. God has no parallel. He is the greatest of all that is great, subtlest of all that are subtle. Endless is His Grace, the great benefactor of all forms of life. The Lord is the abode of Bliss. Men struggle for attaining Bliss which He only can confer on them. He activates His Śakti, the Grace to action which in its turn creates the world which is the field of karma for the souls. Man does deeds, reaps the fruit thereof and thus the mala ripens which is the pre-condition for the extinction of the mala. God is with form, without form and also He is with and without form. To the wise He is consciousness (all knowledge). God is present everywhere like the heat in hot water yet He is not one with others. He is immanent as well as transcendent. He is ever good to all who go nearer to Him (acts according to His will by following the instructions of His Grace), and punishes the evil-doers. He is just and for His justice He is called *Śaṅkara* by the people. He is attainable only through love and constant meditation of Him.

CHAPTER—One

1. Akara uyir pōl aṛivāki eṅkum
nikaril iṛai niṛkum niṛaindu.

Akara uyir pōl–Like 'A' (life-force of everything as 'A' for alphabets). Aṛivāki–as knowledge. Eṅkum–everywhere. Nikaril–without equal. Iṛai–God Niṛkum–abiding. Niṛaindu–wholly, absolutely.

Like the vowel 'A' (which is 'understood' in every letter) the incomparable God abides in everything as knowledge, pervasively.

The letter 'A' comes first in the alphabets but its function does not end in itself. It is understood in every letter of the alphabets and in fact, is the life of the letters, being responsible for their very expression. Just like this is God in respect of the souls.[1] He is all intelligence and is present in every soul as such. As distinct entities the souls are separate from Him but He is the Lord of all of them. He is ever unchangeable and cannot be compared with anything. The souls owe their consciousness to Him. The primordial mala intervening, the consciousness differs from soul to soul. But this difference is a difference in degree. The closeness of the relation between the soul and God is considered on the basis of the degree of consciousness. The Grace of God as ever existent in the soul, in this or that form, acts for the removal of the mala and thus to enlighten the soul. In order to understand the relation between God and the soul clearly, one has to see it from three angles. He is one with (ōṉ̤ṛāi), co-eval (udaṉ̤āi) with and separate (vēṛāi) from the souls.[1] The souls in their true form are intelligent entities. But since they cannot escape the influence of mala, their intelligence is shadowed even to the extent of being inert. Only the Grace of God saves them from their malady and renders them gradually worthy of the state of purity. To attain the state of purity means to attain Godliness and as such to be one with God.

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[1] akara mudala eḷuttelām TK. 1.1
अक्षराणामकारोऽस्मि Bh. G. X. 33.
The significance of the letter अ is found in the Sāyana Bhāṣya of Ṛg veda :
"एक एव आकाशो सूचीच्छिद्रम् ग्रहच्छिद्रम इति……एवम् एको एव अकारः क, ख, ग इत्यादि पिः उपाधिः पिः अनेकत्वम् प्राप्यः ।"
—Sāyana Bhāṣya on 6 Khanda, 3rd Adhyāya of Aitareya Āraṇyaka.

Secondly, Śaiva siddhānta admits of three realities — Pati, Paśu and Pāśa. They are beginninglessly co-existent and therefore coeval with one another. But being coeval does not imply equality. God lords over all; the souls are dependent on God, owe their intelligence to God and need the mercy of God for their release.

Thirdly, these factors, namely ‘owing intelligence and redemption[2] to God, go to prove the separateness of the soul.

Considered from these three angles the necessary conclusion is that the Lord pervades the soul and keeps a vigilant eye on the changing conditions of the soul and at last grants the soul liberation. Just as ‘a’ is understood in the letters, the Lord dwells as *antaryāmin* within the soul without, however, revealing Himself (*tirodhāna*) until the soul opens itself to Him.

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[1] Akara uyiraṉ̤aya paripūraṇatīrattaṉ̤ ulaku ellām ākivēṛuāy-udalum āy oḷiāy oṅkiāṉ̤aiyiṉ̤ talaivaṉ̤āy cīramalaṉ̤āki niṉ̤ṛaṉ̤aṉ̤ nīṅkātēṅkum. S. S. S. 2. 1.

The comparison of the first letter 'a' with God is justified from other aspects also. 'A' is not only the first letter of the alphabets but also it is instrumental in producing other letters. None of the letters can be pronounced without pronouncing 'a'. Now then, the position of God is just the same. He is first (not in respect of time but in respect of power); He pervades every soul as intelligence. The soul would not be able to regain its true form without the Grace of God. God is pure intelligence hence described as aṛivāki.[1]

The word eṅkum indicates the all-pervasiveness of God Though a comparison has been made between God and the letter 'a', its aim is only to make the ignorant people understand the nature of God. Truly speaking, God is incomparable (nikaril iṛai.)[2] God is beyond mind, speech and action with reference to Paśu and Pāśa who are co-existent with Him but cannot stand any comparison with Him. Paśu is entirely at His mercy and the pāśa is quite powerless before Him. So He is without parallel and incomparable.

God is all-powerful. He guides the destiny of the soul, creates this world of our experience, renders the mala powerless. But the One who causes innumerable changes by introducing the law of karma, attachments and detachments, remains untouched by any of them under all circumstances. There is a constant flow of Grace from him to the soul but he remains ever full. Ḥe is '*Saccidānanda*' 'Existence, Consciousness and Bliss.' The three tamil words eṅkum, aṛivāki, niṛkum, denote the same.

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1. The Vedas and Āgamas are the revelations of God and preach the nature of God as pure intelligence.

2. I. Tvp. I.?., uvamaṉ illi –Tevāram.

2. Tan̤n̤ilaimai man̤n̤uyirkaḷ cārattarum catti

pin̤n̤amilān̤ eṅkaḷ pirān̤.

Tan̤n̤ilaimai–Self-existence (His nature as existence) Man̤n̤uyirkaḷ–eternal souls. Cār–to achieve, attaining Tarum Catti–bestowing power. Pin̤n̤amilān–inseparable. Eṅkaḷ pirān̤–our Lord.

Śakti (Grace), the bestower of Divine Nature to the eternal souls, is inseparable with our Lord.

This verse refers to Lord's Aruḷ Śakti i e. Grace which is instrumental to soul's liberation from bondage, and which is inseparable from the Lord. God is gracious and Grace is his Śakti. The relation is like that of the heat and the fire, the flower and its fragrance. One cannot be conceived of without the other. In the form of knowledge His Grace dwells in every soul. He, in His Grace, awakens the knowledge in the soul which lies inert under the influence of mala and beckons the soul back to his original form which is termed as liberation. The couplet emphasises the fact that Graciousness is His very nature. The two, God and Grace, are in eternal union.[1] Grace is not any artificial thing superimposed upon Him but it is His very nature. God, in relation to the world, is Grace. Because of His Gracious nature He redeems the fallen souls from their pitiable condition. He, by His nature which is Grace, attends the afflicted and offers relief to the sufferer. Just as one cannot extricate the coldness from ice, so is Grace inseparable from the Lord (piṉṉamilāṉ eṅkaḷ pirāṉ). The only difference is that the fire does not go to give warmth to anybody of its own accord, but God imparts Grace of His own because it is the very nature of Grace to flow uninterruptedly in its own way. It clearly indicates that the nature and will of Grace are one with the nature and will of God and hence God and Grace cannot be thought of as separate. They are one and the same. The souls in their true form are intelligent but lack in power to defend themselves against the domination of the āṇava mala. The āṇava mala which is of the nature of darkness envelops everything in darkness. The soul succumbs to it and becomes almost inert. The burden on the soul is tremendous. The Gracious God can not leave the souls in this plight. He, in His Grace, appears to ameliorate the pitiable condition of the souls. The main objective of His is to remove the fetter, the āṇava mala and to restore to the souls their original statures and to grant them His own nature (taṉṉilaimai) i. e , *Śivatva* and thus to release the eternal souls (maṉuyirkaḷ) so that they may enjoy eternal Bliss and avoid the pangs of births and deaths.

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[1] In vāyavīya saṁhitā of Śiva mahāpurāṇa (the verse No. 9, 10, 11, 12, 13, 14 & 15 of Chapter IV) the relation, between Śiva and Śakti has been described as under : "Just as Śiva, so also the Goddess. Just as the Goddess, so also Śiva. No difference shall be thought of between the two as between the moon and the moonlight.

Aruḷadu cattiyākum aran̤tan̤akku aruḷaiyin̤r̤itteruḷ civamillai
attaccivamin̤r̤iccatti illai maruḷinai aruḷāl vātti man̤ uyirkku
aḷippan̤ mēlōn̤ ?
—S. S. S. 5.9

The idea is not peculiar to Śaivaism only, it can be found in other religious texts also, for example, in Rāmāyana, one of the basic texts of vaiṣṇavism. In Rāmāyaṇa, there are many passages showing the identity of God and His Śakti. In Bālkānda, King Janaka is saying :

पतिव्रता महाभागा छायेवानुगता सदा…… ।

Ist kānda 73rd sarga verse 27–28, Bālkānda. Again in Sundarkānda Sītā is saying to Rāvaṇa :

अनन्या राघवेणाहं भास्करेण प्रभा यथा ॥
— Vth kāṇda, 21st sarga, verse 16.

In Yuddha kānda, Rāma is saying in the presence of all the Gods at the time of 'Agni Parikṣhā' ceremony :

अनन्या हि मया सीता भास्करेण प्रभा यथा ॥
— VIth kāṇda, 121st sarga, verse 19th.

3. Perumaikkum nūṇmakkum pērarutkum pēttriṉ
 arumaikkum oppiṉmaiyāṉ.

Perumai-glory. Nūṇmai-subtlety. Pērarutkum-Great Grace. Arumai-rarity, difficulty. Oppiṉmaiyāṉ-incomparable.

In His greatness, in His subtlety, in His boundless Grace, in His conferring on man the enviable (priceless) benefit (*mokṣa*), He is beyond all comparison.

The Lord can be compared only with the Lord. There is none even second to Him in power, glory and sublimity. He supersedes all, whether eternal or non-eternal; whether real or phenomenal. In that He is everything plus something. Everything is in *advaita* relation with Him. Yet He is far above them. He is, just as the Geetā proclaims, the subtlest of the subtle, the greatest of all the great, the sublimest of all that are sublime and so on. At the time of total annihilation or destruction, (*mahā-pralaya*) it is He who consumes in Him all that are created by māyā. Apparently māya gets absorbed in *cit-Śakti* which lies in the bosom of Śiva. The All Graceful is the true abode of all, including the souls who are co-existent with Him, but governed by Him. This is Lord's prerogative to command and guide all. Grace is the invaluable prize which He unreservedly confers on souls. Words fail to give expression to how great He is and hence it can only be negatively said that He has no parallel or there is none second to Him. He is the Supreme Being at the supreme height, only to be looked at and be enthralled. He is so vast. One fails even to envisage the vastness of His creation. It is innumerable and unfathomable. Again, He is atomic—so small as to be without magnitude. He dwells in every heart in the form of knowledge which is physically untraceable. In this state He is called *Tirodhāyi*—the power that acts keeping its identity concealed. He is Grace itself otherwise the soul would ever remain in darkness under the black power of āṇava mala. One cannot imagine the extent of God's good will to redress the sufferings of the soul. He is so very sympathetic with the soul that He does not confine His Grace to relieving the soul of its immediate pains only but also sees His way to grant it the most secured state of *Mokṣa* by attaining which the soul suffers no births and rebirths, nor the āṇava mala can exercise its power on it. The Gracious Lord only with the object of restoring to the souls their true natures creates this phenomenal world with māyā and karma. His Grace acts as guide in different forms althrough and at last makes the soul fit to reach the covetted feet of the Lord. God's mercy having dawned on it, it has no fear of falling again in the cycle of births and deaths i. e. it becomes the liberated soul in eternal Bliss.

In this verse Umāpati mentions the exceptional qualities of the Lord and His prerogatives. He is without any parallel in respect of His greatness. He is all benevolent and does everything for the benefit of the soul.[1] Both reward and punishment are the expressions of the justice of God. He rewards us for our good actions by way of encouragement and punishes us for the evils in us to bring about rectification. Both of His actions are for our good and improvement towards release from the clutches of mala. This is also a form of Grace which is seen as a process. Boundless is His compassion for the soul. Who but God's Grace could rescue the soul from the grip of mala and grant it the supreme gift of liberation. Of the four kinds of the state of *mukti*, *sāyujya* is specially gifted by Lord Himself. Though all the powers in the world are nothing but the manifestations of Śiva's power, still '*sāyujya mukti*' is a special gift of Śiva Himself and hence He is called oppin̤maiyān i. e. incomparable.

4. Ākki evaiyum aḷittācūdan adaṅkap-
 pōkkumavan̤ pōkāppukal.

Ākku-to create. Evaiyum-everything. Aḷittu-preserving. ācū-impurity. Udan̤-with. Adaṅka-altogether. Pōkku-to destroy. Pōkkumavan̤-Destroyer. Pokā-from where there is no return. Pukal-the refuge, shelter.

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[1] TV. X. 5.

He who creates everythings, preserves them and destroys them without omission together with the dirt (mala), is the 'unreturning' refuge.

All power being contained in the One, the Lord is all powerful. In His essence, because of His omniscience, He sees the suffering of the soul. In his compassion for the souls in distress, He energises the cit-Śakti due to which evolves this phenomenal world. He is Grace in relation to the world. He and His Grace are in inseparable union. The Grace acts on behalf of Lord through a process as willed by Lord. In this process, three functions, namely, creation, preservation and destruction take place. He thus creates Brahmā and Viṣṇu, and puts them in charge of the two operations, namely, creation and preservation, and keeps for Himself the supreme function of destruction. This is absolutely the design of Lord and in every step, He has His distinct order for the deities as He is the supreme sovereign. Brahmā and Viṣṇu are practically subservient to the purpose of Śiva who is also called Rudra or Maheśvara in the aspect of destruction. Brahmā and Viṣṇu, as a matter of fact, are also subject to destruction in '*Mahāpralaya*' and thus can be equated with Paśus (liberated) though with omniscience and omnipresence necessary for the duties assigned to them. It follows from this that both creation and preservation themselves as acts or activities, are destined to destruction.

Why should the function of destruction be treated as the supreme function ?

The siddhāntins assert the priority of the function of destruction. They reason it out as under :

In the first instance, it is a condition of creation.

Virtually destruction is the cause of creation or otherwise stated, creation ensues after destruction, if God so wills.

Secondly, the function of destruction is in the hand of the supreme power i. e. Śiva Himself and hence its importance is undoubtedly in the superlative.

Thirdly, the creator and the conserver have been awarded the attributes of omniscience and omnipotence, by God, only to perform the cosmic operations,[1] i. e. the operative aspects only. For their knowledge and power they owe to the central source which is Śiva. But there is no condition nor there is any authority over the function of destruction which takes place as the supreme cosmic function by the will of the Supreme Being. This unique function defines the unique nature of God. The function of destruction also connotes the transcendence of Lord because destruction denotes consummation of all cosmic existences in one, the Lord, which remain in a state of equilibrium until otherwise willed by Lord.

In the above context, a question is likely to crop up: why God performs the cosmic functions, since He, in His essence, is said to be motiveless and free ? The reply of the siddhāntin to the query is that the cosmic function is nothing but the '*Līla*' of Lord. Like the sports of the world which are planned and played by men of this world, according to their sweet will, the cosmic function is a sport of Lord.[2] It is a sport for sport's sake and without any motive or gratification of or desire of Himself since He is ever full and gratified in all respects. St. Māṇikkavācagar also contributes to this explanation of God's cosmic function viz. creation, preservation and destruction.[1] He goes further and asserts that as for Himself, He is all sufficient and hence no motive can be conceived of in His case; yet His sports do not go in vain. The game of the all-gracious, in its own way, liberates the souls from their eternal bondage and grants them salvation.[2] This is the positive aspect of Lord's sports and is responsible for the release of the souls from the sea of suffering.[3]

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[1] Ayaṉ ariyum avaṉaduyar adikārattu vanda muṛai taṉ toḷilē maṉṉuvippaṉ ellām varuvippaṉ.
—S. P. 17

[2] लोकवत्तु लीला कैवल्यम्
— Br. Sū. 2.1.33.

We have yet to justify that all His actions are actions of Grace and that He is the ultimate refuge of all. The function of destruction which does not appear to be an act of Grace to the ordinary run of people, may first be considered. The reason of their taking it as something dreadful lies in the fact that they see only the negative side of death i. e. loss of life. Actually death does not mean any loss rather it is a prelude to a gain-the gaining of a new and fresh life just as one leaves a torn-out cloth and wears a new one. The soul which is a reality and without destruction, abandons the old and worn - out body and take a fresh one.[4] Death is but sleep and birth after death means rising after a refreshing confident slumber.[5] Tired after continuous suffering in the world, the soul needs rest for a while before resuming its duties (in accordance with its '*Prārabdha*') and so God ordains this sleep which in ignorance we call death. Even the criminals sentenced to rigorous imprisonment, are allowed to rest and work and thus to pass his days of imprisonment till the day of release comes. In the similar way, the souls through karma and reaping the fruit of karma in births,[1] complete their period of bondage and get the darkness cleared out and thus see the light of knowledge. Apparently therefore, rest i. e. death is a necessity for the soul, which has to perform more deeds. Death is a boon in disguise, granted by Grace.

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[1] Kāttum paḍaittum karandum viḷaiyādi.

— TV. Tiruvembāvai, 12

[2] Āṭkoṇḍaruḷum viḷaiyāṭṭu

— TV. Tiruvembāvai 11.

[3] 1darkkadal. — SP. 18.

[4] Bh. G. II. 22.

[5] Uṛaṅkuvadu pōlum cākkāḍu uṛaṅkiviḷ.ippadu pōlum piṛappu.

TK. 34.9.

The function of preservation is equally an action of Grace. For the performance of a deed and to remove the obstructions on the way in our day-to-day work, we require a time. If one looks with an insight in the process, ordained by Lord for the release of the souls, it will be obvious that to complete the circuit strewed with *karmas* (of three types - *Sañeita, Prārabha and Āgāmi*) is a matter of time and therefore the world must exist for a considerably long period to admit the soul's births and rebirths. The ripening of mala is the pre-requisite for release and the soul has to be born repeatedly and experience the joys and sorrows (fruits of actions) to get the mala ripened. Hence, doubtlessly conservation of world is an act of Grace to grant the opportunity to the soul for performing the necessary deeds.

Now, about creation one can easily guess that without creation there would be no scope of liberation of the souls. God in His Grace, unites māyā, karma to the soul and endows the soul with a body for actions and reactions through which soul gains knowledge and rids itself of the dirt which covered it.

The world is the place of action of the soul. Māyā and karma are the agencies through which it gets partial illumination and Grace dwelling within guides it and leads it to the path of liberation. All above are the offsprings of the idea of creation which is God's. His Grace works incognito and does not reveal till the time is ripe.

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[1] See Dr. K. Sivaraman; op. cit. p. 213.

All that has hitherto been described leads us to one conclusion that the only ambition of the soul is to achieve a shelter in a safe place under a strong custodian who can keep off its arch-enemy, the āṇava mala, from it and thus save it from the sufferings inflicted (on all souls) by the *anava mala.* Who else can afford to give this shelter except Lord, the supreme power and the all Gracious. He is therefore the only refuge where the soul can live undisturbed and enjoy eternal Bliss.

But how to attain God ? No effort on the part of the soul itself, can make it possible. God is the only support and surrendering to Grace is the only means for this achievement. Grace makes the soul perfect. This state of purity attained, the *Anugraha Śakti* blesses the soul and grants it shelter and along with it the Supreme Bliss. It may be mentioned here that this couplet throws light on the two aspects of the same Grace. The Grace immanent and working in the world i. e. working from within the soul, is known as *Tirodhana Śakti*; the same Grace expressed as *Anugraha Śakti* which makes available to the aspirant, is the supreme happiness of living eternally in the abode of Lord and of enjoying eternal Bliss.

5 Aruvum uruvum aṛiñarkku aṛivām
uruvum uḍaiyā_ṉ_ uḷa_ṉ_

Aru–formless. Uru–with form. Aṛiñarkku–to knower. Aṛivām—in the form of knowledge. Uruvum–epitome of knowledge. Uḍaiyā_ṉ_—one who possesses, also the master. uḷa_ṉ_—is.

God is formless as well as with form. To those who 'know' Him, He is verily of the form of knowledge.

All the forms of God are the acts of free will and for the liberation of souls. Through His free will (*Iccha-*

Śakti) God assumes forms for the benefit of the souls. Śiva is the ruler or king of the universe. As the king does everything for the good of his subjects and at the same time commands everything as the supreme authority, similarly God's will or Grace has always been flowing out incessantly for the benefit of the soul and at the same time He is the final authority, the ruler of the universe. Nothing takes place without the approval of the Lord. In fact, He is the inner ruler of the universe. God, in His transcendent essence, is the silent spectator or witness of the play and in His dynamic aspect He is the underlying energising Principle which controls and rules over the universe assuming the name of *Śakti*. The first thing that occurs in mind while reading this verse is about the implications of the two words—'uruvam & aruvam' as used above indicating the supreme Lord's possessing form and as being devoid of forms. This is apparently in contrast with the teachings of Śaiva siddhānta in which no such distinction between the personal and the impersonal nature of the supreme Being exists. As such the words 'rupī' (uruvu) and 'arupi' (aruvu) cannot be used in the literal sense. The forms spoken of by Umāpati are forms of the Divine Nature and as such cannot be the forms that occur in human mind naturally and should be such as can be predicated of God. There are no two opinions on the issue that the supreme Being in His unmanifest essence is formless. In that state also He is not without His nature, be it that they are not activated or energised. The Siddhāntin says that Lord in His unmanifest form possesses a four-fold nature; *Śiva*, *Śakti*, *Nāda* and *Bindu*. Verily *Śiva* is the substratum; the *Śakti* (*Parā Śakti*) is the supreme energy of Śiva. She is pure intelligence and the Grace of Lord. On the will of God She manifests Herself as one '*ādi*' also called *Tirodhāna Śakti* in concealed state. This concealment is purposive. She conceals Herself as well as the spiritual truths, from view so that the souls may act, gain experience and thus gain knowledge. Next comes the *Icchā Śakti*. His desire to help the souls in its struggle for release from the bonds; the *jñāna Śakti* pertains to the actions performed by the soul and the giving of fruits thereof; the *Kriyā Śakti* energised, evolves this phenomenal world and provides with gross and subtle bodies and the different states of experience according to individual *karma*. So we arrive at the conclusion that it is *Sakti*, the power of Siva, which operates in the universe and that the forms are only the manifestations of *Sakti*. *Nāda* is the primal sound from which all the other *tattvas* emerge.[1] It is the subtle sound which precede all utterances. *Sūkṣma*, *paśyanti*, *madhyamā* are the different states of *nāda*. *Bindu* is the stage in which actions are manifest.

Now that Lord creates this phenomenal world through His Śakti and thus fulfils His *Icchā Śakti*. He does so through a planned process as He is all intelligence. Thus this world is a causal world. *Kāraṇa māyā* is divided into two: (i) *śuddha* (pure) and (ii) *aśuddha* (impure) *māya*, the latter being again sub-divided into (a) *śuddhāśuddha* and (b) *aśuddha māyā*. In three distinct positions *Māyā* is embracing the entire host of souls, giving them support or shelter according to their respective states. The vijñānakalas, who are bound only by āṇava mala, inhabit śuddhamāyā; the śuddhāśuddha-māyā shelters the pralayā kalās who are bound by āṇava and karma malas. The sakala kalās who are under the influence of the three malas—āṇava, māyā and karma, inhabit the aśuddha māyā. The said three māyās for their proper functioning are subdivided into five kalās, namely (i) *śāntyātīta kala*, (ii) *śānti kala* in the domain of *śuddha māyā*, (iii) *vidyā kala* under

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1. Śivappirakāsam. Sūtra 2. Poem 3. The sound of Nāda is represented by damaru of Natarāja.

śuddhaśuddha maya and (iv) *pratistha kala* and *niyṛitti kala* under *aśuddha maya*. God does not remain satisfied only in arranging the functions, He also places deities, one for each function, to superintend and guide correct working of the process. The deities are (i) *Sadaśiva*, (ii) *Maheśvara*, (iii) *Rudra*, (iv) *Viṣṇu* and (v) *Brahma* respectively. These deities are His manifest forms through whom the creation, preservation and destruction of this phenomenal world take place and continue unlnterruptedly.

Strictly speaking, God's manifested forms are four, starting with Rudra—the deity of *Śānti kala*. *Sadaśiva* of *Santyātīta kala* is both with form and formless (*rūparūpī*).

The descriptions of Śivam manifest and unmanifest are quite inadequate and imperfect. The truths of truths is that, to the knower (aṛiñarkku) He is knowledge itself (aṛivām) and for the knower, to be merged in knowledge is the highest achievement.

God's assumption of form is in response to the religious needs of men in the path of Devotion (*carya*); the attitude or devotion or *bhakti* calls for a personal concrete form for worship. Similarly God's assuming of the form or formless form (*sakala niṣkala*) is out of compassion for those in the path of Ritual (*kṛiya*). Ritual involves overt and inner acts of worship and recital of *mantra* and the befitting object of such attitude is the 'form and formless' manifestation of God. In the same manner, *yoga* or contemplation calls for a formless divine as its object and accordingly God assumes the *niṣkala* form. All these manifestations are aspects of *Tirodhana Śakti*. To the attitude of *jñana* which takes place as the result of *Anugraha*, God is present as pure *cit* identical with one's very being.

6. Pallār uyiruṉarum pāṉmaiyeṉa mēloruvaṉ
illāthāṉ eṅkaḷ iṟai

Pallār uyir–the innumerable souls. Uṉaṟ–to understand. Pāṉmai–manner. Eṉa–like. Mēloruvaṉ–anybody above him. Illāthān–who is without. Eṅkaḷ iṟai–Our Lord.

Just as the innumerable individual selves know (with the help of someone that imparts or reveals knowledge to them) in the same manner there is none above my Lord to impart knowledge to Him.

The innumerable souls owe to God for their knowledge, in other words, they are dependent on God for knowledge. God is knowledge itself. There is none superior to Him. He is perfect in all respects i. e. He is short of nothing and nothing is wanting in Him. The knowledge of the soul is only the reflection of the All-knowing, the God. He, out of His Grace, confers His light to the souls. Otherwise, the souls could have never been enlightened and relieved of the bondage. It implies the liberation of the soul by God in His Grace.

God gives every soul a suitable body and ordains a process passing through which the soul gains self-awareness. None but God could assign this awareness to the body or impart the knowledge. Our king (Pati) also assumes forms when He pleases[1] (for the benefit of the souls).

The structure in the human body which we call eye (vision) cannot function without the light supplied from within as also without the objects being lighted. When the eyes have light in themselves and the objects of the world are lighted by the auxiliary light of the sun, then only the eyes can function. Similarly in the case of the soul merged in darkness, the light of Lord enlightens them in the form of knowledge and through that knowledge (reason) the soul knows the objects of the world in their true colours.[1]

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[1] The word iṟai means king as well as God. Tiru–K–Kural uses this word in the above two senses. In the 1st adhikaraṇa, verse 5, and verse 10, .the word [iṟaivaṉ appears i. e. iṟai with the suffix aṉ means God Almighty. In the section on wealth iṟaimātce the greatness of the kingly rule is the name of an adhikaraṇa–Adhikaraṇa No. 31.

It may occur then that logically even Śiva wants another light for His enlightenment. But as we are aware that the sun does not owe its light to any other sun, Śiva, the Light of all lights does not require another for His enlightenment. He is without any second.

A point is noticeable in the use of the word iṛai which means a king. A king extends his protections over all his subjects irrespective of caste, colour and creed. Similarly Śiva extends his Grace over all including even those *nastikas* who do not care for it. There is no instance that one is left out as beyond the scope of his Grace.

Umāpati asserts that there is none parallel to God, what to speak of anybody superior to him (mēl oruvaṉ). He is all-knowledge and imparts knowledge to the souls by his Grace and then only the soul knows Him. The innumerable souls (pallār uyir) owe to his Grace for their knowledge (uṇar) and thus are absolutely dependent on him.

7. Āṉā aṛivāy akalāṉ aḍiyavarkku
vāṉāḍar kāṇāda maṉ

Āṉā—inseparable. Aṛivāy—in the form of knowledge. Akalāṉ—does not go close. Aḍiyavar—devotee. Vāṉāḍar–

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[1] Ñāṉaccuḍarē.........ñān ōr tuṇalkāṇē.
So says mānikkavācagar in his Tiruvācagam and addresses the Lord as the source of the Everlasting Light.

those living in heaven. Kāṇāda man̤—King, Lord.

God whom even gods (*devas*) in the heaven above know not in the form of knowledge, is inseparably one with the devotees.

God, in the form of knowledge, is ever existent in the heart of his devotees. The relation between God and his devotee is inseparable one. The devotee delights in the glory of God for all time which even the *devas* who are said to have been privileged and who are placed better than the human being, in heaven, fail to comprehend the glory of the Graceful as devotees do. The *devas* for their exalted position do not attain that sublimity with which the devotee surrenders himself to the feet of Lord. The Lord also unreservedly bestows His Grace on the devotee, and never separates Himself from him (the devotee). The devotee lives in God as one with Him.[1] Knowledge is the form which permeats the entire existence of the devotee. The devotee enjoys supreme happiness and is even happier than the *devas* who are denied of this special gift even though they enjoy certain special privileges as dwellers of heaven. Those who surrender to God, receive His full protection and enjoy inseparable union with Him. Lord hastens to the lotus heart of the devotees in the form in which they adore Him.

The unassessable greatness of the Lord as beyond all laws including the laws of heaven and at the same time His easy accessibility (*saulabhya guṇa*) as He never deserts the heart of the devotee have been magnificently exposed in this couplet. The glory of God in one hand and the tremendous effect of surrender on the other, constitute the subject-matter of the couplet. Śiva, in His great Grace dwells in the lotus heart of His devotees (adiya vaṛkku) as unfailing wisdom

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[1] Adiyāruḷḷaṭṭan̤bu mīdūrak
kudiyākkoṇḍa koḷkaiyuñciṛa ppum. — TV. II. 7–8.

(aṛivāy). Real devotees are those who unconditionally resign to the mercy of Lord. Such individuals have no worry, nor they have to do anything else except meditation of God. They bear in mind that whatever they do are done under the dictate of Lord and virtually in fulfilment of God's will.[1]

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[1] Tiruvācagam is full of this idea that the heavenly *devas*, Brahmā and Viṣṇu etc. are not able to see the Divine form of Śiva. Reference is specially made to the Arunāchal Purāṇa when it is mentioned that the two devas assumed two forms in their attempts to see Śiva's feet and head and that they miserably failed in their attempts.

Māl aṛiyā nān̤ mukan̤um kāṇā malaiyin̤ai.
— TV. Tiru-empavai; 5.

Nan̤rāka vaittu en̤n̤ai nāyccivikai ēṛṛuvitta
— TV. X. VIII 30.

nammaiyum ōr poruḷ ākki nāy civikai ēṛṛuvitta
ammai en̤akku aruḷia āṛu ār peṛuvār ? acchōvē ?
— TV. LI. IX 35-36.

Mānikkavācagar has shown the greatness of the mercy of the Lord and his gratitude by this comparison with a dog. Tiruvācagam sets out this contrast of the supreme greatness and supreme accessibility (*saulabhya*) of the Lord in its own beautiful style.

Kan̤avilum tēvarkku aṛiyāy pōttri
nan̤avilum nāyēṛku aruḷin̤ai pōttri. — TV. IV. 143-144.

The third verse of the Ist adhikaraṇa of Kuṛaḷ may be compared in this connection.

malar micai ēkin̤ān̤ māṇaḍi.

Parimelarkar's illuminating commentary on this point is worth noting.

An̤ pāl nin̤aivārathu uḷḷakkamalattin̤ kan̤ avar nin̤aintha vadivōdu viraintbu cōlin̤ ēkinār enṛu iṛantba kālattāl kūṛinār.

8. Eṅkum evaiyum eriyuṛu nír pūl ēkam
tаṅkumavaṉṟāṉē taṉi.

Eṅkum—Everywhere. Evaiyum—in everything. Eri—fire. Uṛu—inseparably together. Nīr—water. Pūl—like. Ekam—as one. Taṅkam—is, exists. Avaṉ—one who. Tāṉē—He is Himself. Taṉi—Separate.

Like the warmth of heated water He exists everywhere and in everything, yet He is, Himself, identical with nothing.

Umapati, in the couplet under reference, propounds the truth that God is both immanent and transcendent. He pervades everything, yet He is beyond all. He is infinite, unlimited and ineffable. In His transcendence, He is beyond mind and spirit. None can comprehend the vastness that He is. Again, He is the atom of atoms living as life in even the smallest of particles—He is so pervasive. Umāpati by way of elucidation compares His immanence with the immanece of heat in hot water. The heat is saturated throughout the quantity of water heated. It cannot be that only a portion of it has the warmth and the rest is cold. In the same manner nothing there is, where God is not present. He is everywhere and in everything. The other two entities, paśu and pāśa are under His domination. He dwells in the soul in the form of knowledge, before Him the pāśa is powerless. He creates the universe with all its varieties and pervades everything. Everything acts under His mandate knowing that He is the Supreme. God is unique in His ways and existence. He exists in everything animate or inanimate but He is not exhausted. He exists beyond all of them too. Only the saints, in the state of their *samādhi*, get a glimpse of that existence. God as immanent in and pervading everything is Grace[1] and God in His own essence is all knowledge and nothing but knowledge. To facilitate human understanding, He, in His transcendental state, is called *Param Śiva*. In order to make God's immanence clear to our understanding, Umāpati, in the first couplet, used the analogy of the letter 'A' and said that God dwells in everything as the letter 'A' is understood in every letter of the alphabet. Again, in this present couplet he reaffirms his statement with regard to the immanence of God with a fresh example and says that like heat in hot water (nīr uṛu eri) which spreads in every portion of water heated without exception, the one God dwells everywhere (eṅkum) and pervades everything (evaiyum). God is co-present in the presence of all things everywhere. Notwithstanding this position, He is ever free and never bound. The one God, who is mingled with everything, is also exclusive and entirely separate (tan̤i) from all things.

9. Nalamilan̤ naṇṇārkku naṇṇin̤arkku nallan̤
calamilan̤ pēr caṅkaran̤

Nalamilan̤—not good. Naṇṇu—who come near Naṇṇārkku—those who do not come near. Nallan̤—good. Calamilan̤—He is not partial. Pēr—great. Cankaran̤—Śankara i.e. Śiva.

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[1] This all-pervasive character of the Lord is most often stated in Tamil literature. For example, Mānikkavācagar says :

Vān̤āki maṇṇāki vaḷiyāki oḷiyāki
ūn̤āki uyirāki uṇmaiyumāy in̤maiyumāyk
kōn̤āki yān̤ en̤aten̤ṛu avaravaraik kūttāṭṭu
vān̤āki nin̤rāyai en̤colli vāḷ.ttuvan̤ē ?

TV. V. 15

Mānikkavācagar is not a pantheist in the light of modern Philosophical terms. This verse emphasises the immanence of God in strict accordance with the principles of Śaiva siddhānta.

He is good to those who draw near to Him and not good (indifferent) to those who do not approach Him. He is the great Śaṉkara who knows no deceit.

God is all good and just. None is ever denied of His Grace. The souls enveloped in utter darkness, cannot appreciate His greatness and thus can not go near to Him. It is only those who have received the '*kṛpā*' of *Guru*, make an advance and as they get closer and closer with the help of His Grace realise that He is all Grace. The word 'calam' in Tamil indicating deception, is totally absent in Great Śaṉkara. He is ever ready to embrace pure souls. He is ever impartial—His name itself indicates that He is the benefactor of all. Śiva has no self-seeking attachment nor any aversion towards anything. In many places the graciousness of God has been compared with the rain which coming down on earth makes the field fertile, so that it may yield sufficient crop for the maintenance and subsistence of the people. But the people have to keep the field ready and seeds at hand to receive the rain and reap its benefit. God's rain of Grace also comes down in plenty and ceaselessly it pours down on the soul. The soul, ready to receive it, gets it abundantly but those who due to ignorance bypass it, miss the benefit. He does not make any discrimination and there is the incessant flow of Grace. The overwhelming influence of āṉava mala on those that are in sakala state i.e. in complete darkness, cannot recognise the Grace and hence suffer from deprivation.

In this verse Umāpati gives stress on '*adhikāritva*' i. e. fitness to receive. He says that those who come nearer (naṉṉi ṉ̈arkku) get the Grace while those that do not naṉṉārkku) are deprived of (nalam ilaṉ̈) its benefit. Is it then an intervening factor, namely, worthiness and unworthiness that matters in respect of Grace ? Umāpati says that God makes no discrimination at all and for this extremely liberal attitude He is called great *Śaṅkara* (pēr caṅkaran̤). ‘*Sam*’ is equal to good; ‘*kara*’ from root *kṛ* ‘to do’; thus totally meaning ‘he who does good’ to all aad without any distinction). Reason invariably goes to support this statement. The mercy from the merciful flows on all sides. Some of the souls that are covered with darkness of āṇava mala connot see the flow and thus cannot reap the benefit of it, (nalam ilan̤), so God's impartiality is unimpaired and unquestionable.[1]

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[1] समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ — Bh. G. IX. 29.

Kuṟaḷ also maintains the identical view.

Vēṇduthal vēṇdāmai ilān̤
adicērnthārkku yāṇdum idumpai ila

TK. I. 4.

The word ‘calam ilan̤’ appears to bring out the meaning of the Brahma sūtra.

वैषम्यनैर्घृण्ये न सापेक्षत्वात्तथा हि दर्शयति ॥

— Br. Sū. 2/9/12/18.

The word ‘Śaṇkara’ occurs in the Rudra Adhyāya of the Taittirīya saṁhitā.

The commentary of Sāyanāchārya on this word as well as the commentary of the earlier Bhatta Bhāskar may be noted in this connection.

सर्वप्राणिभ्यो शं सुखम् ताच्छीलयेन करोति इति शंकरः ।

Bhatta Bhāskar; pp. 72-73.

It is God's innate natural quality—His Śakti to give pleasure to all creatures. Sāyana gives the Bhāsya on : -
as denoting two different phases of happiness. But Umāpati would have both the meanings in the words Śaṇkar itself.

एकं विषयसुखम् अपरं मोक्षसुखम् इति तयोः बिवेकः ।

पित्रादि रूपैण शं लोकसुखम् करोति इति शंकरः ।

आचार्यादि शास्त्रादि रूपेण मोक्षसुखम् करोति इति मयस्करन् ।

This word शंकराय च मयस्कराय च in just previous to the famous *Pañcākṣara* नमः शिवाय च शिवतराय च ।

10. Uṉṉumuḷadu aiyam iladuṉarvāy ūvādu
maṉṉu pavaṅthīrkkum marundu,

Uṉṉum- think. Uḷadu – is, exists. Aiyam + iladu– doubtless. Uṉarvāy—in the form of knowledge. ūvādu—inseparably. Maṉṟum—cycle, flow. Pavam – to become (it is understood as a kind of disease). Thīrkkum—to cure. Marundu—panacea, antidote.

Ponder well. Doubtless He exists. Our Lord is in the form of wisdom inseparable (from us and function from within) as the panacea or antidote that cures the cycle of births.

There is no doubt that He exists in everything inseparably in the form of knowledge which cures the *jīva* of the attachment of this *māyik* world of unending flow of births and rebirths and takes it out of the clutches of mala and restore to it its original form which is akin to Him. He is the pure remedy for the eternally clinging disease of mankind.[1] Umāpati says that one should never doubt the above truth, rather one should exalt this truth with unflinching faith and ceaseless love. The method followed by a doctor in curing a disease of the body can be compared with the method by which the Lord cures our ignorance. *Inter alia* the patient should follow the injunctions of the doctor. So also we should follow the four-fold paths laid down by the Lord in the śaivāgamas—*caryā, kriyā, yoga* and *jnāna* Thus, it is an assurance that our ignorance is removed by the Lord.

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[1] Like the first verse, the tenth verse of Tiruvarutpayaṉ also can be compared with the tenth verse of Tiṟuk-Kuṟaḷ. On the middle verses vaḷḷuvar has a small work on theism while Umāpati has on the middle verses a small work on the Śaiva siddhānta *śāstra*. The identity of the first and last verses in both the works gives the clue to the identity of the rest of the chapters. 'Bhavasāgara' is a very common term used in the Itihāsas and Purāṇas and in Sanskrit *bhakti* literature.

भिषकतमम् त्वा भिषजां शृणोर्मि············

Ṛg. veda. 2.33.4..

प्रथमो दैव्यो भिषक्·········

Taitt. saṁhitā. 4.5.1..

The idea can be traced in vaiṣṇavism also.

औषधम्······Viṣṇu–Sahasranāma. verse 44. No. of the nāma : 287.
भेषजम्······Viṣṇu–Sahasranāma. verse 75. No. of the nāma : 578..

THE SUMMARY OF CHAPTER II

Uyiravai nilai

(The nature of souls)

In the order of merit the soul comes next to Lord. It is akin to Lord in its true, ultimate form. Hence Umāpati takes up to elucidate the nature of soul just after Pati.

The souls are countless in number. Nobody can ascertain the number of souls that have been born in the past or will be born in future. The souls though lustrous in their true form have a fundamental weakness. They lack in their capacity to defend against and to protect themselves from the clutches of āṇavamala, the darkness. The āṇavamala beginninglessly possesses the souls in its grip and sticks to them till God out of His compassion for the suffering souls, redeems them. The Lord creates this world with māyā and karma and provides an opportunity for the souls to experience the ordeals of karma and then rid itself of the bond. According to karma, the souls are divided into three categories, namely, Sakalar, pralayā-kalar and vijñāna.kalar : those who have all the three malas—māyā, karma and āṇava; those who have rid themselves of māya and those who have only āṇava—the primordial mala. They are all in *baddha* state. Though Grace of God is always present within the souls as *antaryāmin*, the souls do not know it. God conceals Himself from the view of the souls by His Tirodhāna Śaktl The soul is possessed by mala (*asat*) on one hand and on the other, God, the *sat* is also present in it in the form of knowledge. The soul reveals in itself the characteristics of either *sat* or *asat* by which it is possessed. So, the soul is called *sadasat*. As a matter of fact, due to āṇavamala, the impurity of darkness, the soul does not know Grace. Only after hard struggle by way of doing karma and reaping the fruit thereof which is also a Grace in disguise, the soul understands the *pāśa*, knows itself and then by the Grace of God knows Pati, who only can bestow eternal Bliss to the soul.

CHAPTER—Two

11. Piṟandaṉāḷ mēlum piṟakkunāḷ pōḷum
turandōr tuṟappōr tokai.

Piṟandanāḷ—day of birth (Past). Mēlum—and. Piṟakkunāḷ—day of birth (Future). Pōlum—like. Tuṟavu–renunciation, to attain mokṣa. Tuṟappōr—those that will renunciate in the future. Tokai—number.

The number of the souls, those who have attained liberation and those who will attain liberation, is like the number of days that are past and the days that are yet to come.

Nobody can assign a date as to when the earth came into existence nor can there be fixation of a date when it will close down, i. e. none can ascertain the age of the earth or the number of days it will live. A chronological history of the earth's existence is impossible to work out. Now, since the advent of creation was occasioned by God out of the need of the souls, it is equally impossible to fix a number in respect of the souls that have been in this world or that have been liberated till today or that are likely to inhabit the world in the future. The above goes to prove the innumerability of souls.

Umāpati states categorically that the souls are many and that the souls cannot be counted. He puts this in a poetical and most appealing way. How many have been born through the ages (*kalpas*), how many are still to be born, how many are those who died and how many are those yet to die, all through the *kalpas*—these are matters of idle conjectures. (The word tuṟandōr in this verse is used in the technical sense of tuṟavi—becoming a *sanyāsi*[1]).

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[1] Tuṟa aṟa iyal
— TK. (Aṟattuppāl)

In this verse the existence and the multiplicity of the souls are taught.[1] As the age of the world cannot be ascertained, the number (tokai) of souls that inhabited it in the past and also the number of those who have renounced the world (tuṛandōr) during unknown ages cannot be determined. It is equally impossible to speculate upon how long this world will continue to live (mēl piṛakkunāḷ) and how many souls in the future will accept asceticism (tuṛappōr) and be blessed with liberation. The comparison between the days or age of the world with the number of souls, is quite appropriate because no statistics could be made available in either case, nor is there any means to calculate and put on record the chronological development in respect of the above. Umāpati has very aptly adopted this unique and quite logical comparison to establish the plurality and innumerability of the souls. He thus justifies the concept of 'plurality of souls' as advocated by the siddhāntins.

12. Tirimalattār on̤ṛatan̤iṛ cen̤ṛārkaḷ an̤ṛi
orumalattārāyum uḷar.

Tirimalattār—souls with three impurities. On̤ṛatan̤iṛ-among those. Cen̤ṛārkaḷ—went. An̤ṛi—over and above. Oru malattārāyum—souls with one impurity.

Some souls possess three malas, some two and some possess one.

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[1] The issue has also been taken up and discussed in Tiru-K-Kuṛaḷ which asserts that the number of ascetic souls cannot be ascertained just as the number of deaths since the beginning (if there is beginning at all) to this date, cannot be counted. This much can be said that the souls are innumerable.
This issue has been emphasised by Māṇikkavācagar also.
'En̤aippala kōḍi en̤aippala piṛavum'
TV. III. line, 27.

There has been classification of the souls according to whether they are in the grip of three, two or one of the malas. It refers to the three malas, namely, māyā, karma and the āṇava mala—the mūla mala, of which the last is primordial, meaning thereby 'existent beginninglessly' and in terms of release 'adhering to the soul till to the last'.

Umāpati describes in this verse the three categories into which all souls are divided. The three impurities are darkness (āṇavam), deed (karumam) and delusion (māyai) (i) *sakalar* (sanskritic स + कला i. e. with kalai) are under the influence of all the three radical impurities, (ii) *pralayā-kalar* (sanskritic प्रलय + कला) are under the influence of the two radical impurities i. e. āṇava and karma; (iii) *vijñāna-kalar* are freed from all except āṇava. In the bound state, the soul is styled as paśu (pacu) and in the *mukta* state it is called 'ātman'.

Those who have āṇava and karma are called pralayā-kalar. At the *pralaya*, Lord Śiva shows His *tatastha* form and bestows on them His Grace. There is no fresh birth for them after *pralaya*. Those who are with āṇava only, are known as vijñāna-kalar as their ignorance is removed by vijñāna. Vijñāṉa+kalar are the two words which make this compound. God gives them release through wisdom. On the expiry of the birth which they have taken now, there is no future birth for them.[1]

This couplet tells us in brief of the three categories of the souls in accordance with their karma as ordained by the Lord Himself. Those souls that are possessed of the three malas (tirimalattār), those that could rid themselves of one (māyā) out of the three (oṉṟa taṉiṟ ceṉṟārkaḷ) and those that are dominated only by one (āṇava) of the three (orumalattār) are respectively called the *sakalar*, *pralayākalar* and *vijñānakalar*. This indicates a progress of the souls by the Grace of the Lord towards their final achievement. The last category, vijñānakalar reaches the state of 'no return' (pōkāppukal) of which Umāpati speaks elsewhere because they are the recipients of the *Anugraha Śakti* of the Lord.

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[1] Those three categories are more fully treated in Śivajñāna siddhiyār supakkam. 8.2.

13. Mūṉṟu tiṟattuḷḷārum mūla malattuḷḷārkaḷ
tōṉṟalar tottuḷḷār tuṇai.

Mūṉṟu – three. Tiṟam – division. Uḷḷār—those who are Tōṉṟu – origination, to appear. Tōṉṟalar – beginningless. Tottuḷḷār – servants. Tuṇai—help, companion.

People of all the three divisions (mentioned above) are with *mūla-mala* and these souls are the servants of the invisible companion i. e. God.

The souls in the world are divided into three categories, namely, sakala kalar, pralayā kalar and vijñāna kalar in accordance with their involvements with the malas. To be more precise, the sakalar are possessed of all the three malas, viz. karma, māyā and āṇava; the pralayākalar, of the two, viz. karma and āṇava and the vijñānakalar, of the āṇava mala only. They are enveloped by the āṇava malas beginninglessly which can be shaken off only when God in His Grace comes to their succour.

Māyā, however, as it is so commanded by the Lord, in His Grace, offers her help, namely, partial illumination to the enslaved souls, to rid themselves from the clutches of the malas.

Members of all the three classes are victimised by the original impurity (*mūla mala*) – the āṇavam. None but the Lord can rescue the souls from its grip. Those who cling to Him get His unseen help eternally.

The three categories must, therefore, keep their eyes fixed on the invisible Lord for help—for their liberation. The verse emphasises that the original impurity clings to all the three categories of souls and that it could be removed by Lord Śiva alone.

The method by which the vijñānakalar are redeemed is indicated by the word 'tōṉṟalar.' God appears in their wisdom and through that wisdom the second category is released by the Lord showing His form with the stag (māṉ) and the āyudha known as 'maḻu'—by His *taṭastha lakṣaṇa.*

The above two methods are known as '*nirādhāra dīksā*'. To the third category, Lord Śiva appears in a human form as *Guru.* Thus the common features of the three categories and the different methods of their release are dealt with in this verse.

God, however, has His unique method of translating his desire into action. The soul's part is to abide by and follow His command. The different states of the soul as referred to above are indicative of God's Grace in action and the gradual progress of the souls. In the sakala state, the soul is not even conscious of its bound condition. By the Grace of God working from inside, ignorance loosens its hold. In pralayākala, there is partial illumination and then in vijñānakala, only one of the malas i. e. āṇava mala remains. The souls that realise their helplessness and act as the most obedient servant of God, by totally subduing the ego-sense, they receive the boon of liberation.

The world tōṉṟalar has a double meaning literally. In one, it indicates the clinging of the soul to the Lord for its protection and release while according to the other meaning it directs the souls to act as His servant which means total surrender. The truth that underlies the word is that the souls for their release must cling to the Lord as quite helpless and do whatever God wants it to do.

The point at issue here in this verse is that the attachment of the *mūla-mala* i. e. āṇava mala with the soul is beginningless. The intermediate stages, the advent of māyā and karma as ordained by God—all occur in the life of the soul while it is in association with the primordial mala (mūn̤ṛu tiṛattuḷḷārum mūlamalattuḷḷārkaḷ). On the other side, God, in His Grace, is the constant companion (tuṇai) of the soul whether visibly or invisibly and guides him from time to time. Ultimately by the Grace of God only the *mūla-mala* is shaken and thrown out.

14. Kaṇḍavaṛṛai nāḷum kan̤aviṛ kalaṅkiyidum
tiṇḍiṛaluk ken̤n̤ō ceyal.

Kaṇḍavaṛṛai—whatever is seen. Nāḷum—everyday. Kanavil—in the dream. Kalaṅgu—to be shaken, confused. Tiṇḍiṛal—the Great power. En̤n̤o—what. ceyal—action.

What can be seen in awakening is confused in dream. Such is the great power of āṇava.

There is a marked difference between the state of waking and that of dream. The awakened realises the shallowness and the unreality of the dream objects and condemns them as useless. Similarly Grace having dawned, the malas are dispersed one after another and the soul redeems its original form by the Grace of God, such is the great power of Grace.

As a matter of fact our consciousness is completely overpowered in dream and a misrepresentation or a state of confusion takes place. Similarly the malas render the soul powerless and create a confusion in it so much so that it (the soul) forgets its identity.

This and the next verse show that the soul has neither knowledge nor active faculty without a primal source from which these flow. Things which are seen by day are mingled in dreams. What could men do, Umāpati asks, whose might of intellect is such. The words 'might of intellect' are used in contemptuous irony to show that no reliance could be placed on knowledge, subject to such vicissitudes. Things which are seen in waking hours are reproduced with strange perversions in the sleep[1]. When Umāpati means the souls as weak, he says—what shall we say of their strength ?[2]

The central idea contained in this verse is that of the influence of āṇava mala on the soul which creates a state of confusion (kalaṅku) for the soul by veiling all kinds of knowledges and truths. This state has been compared with the state of dream. In dream (kaṉavu), one sees things irrelevant and non-existent. Reason has no place in it. It is, as it were, the dreamer is a plaything in the hands of some unseen power. In the awakened state the condition is quite different. One can see for himself, reason and discriminate. Exactly in the same condition the souls are, as possessed by āṇava mala. They are overpowered, robbed of all their faculties and duped by āṇava mala. They see whatever the mala shows. Complete ignorance reigns over them. This verse reveals the great power (tiṇḍiṛal) of āṇava mala that reduces the souls to inertness.

15. Poṛi yiṉṛi oṉṛum puṇarāda pundikku
aṛiveṉṛa pēr naṉṛu aṛa.

Poṛi—sense organs. Yiṉṛi—without. Oṉṛum—One. Puṇarāda—not to be related, not knowing. Aṛivu—knowledge, consciousness. Aṛa—extremely, fully.

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[1] The ignorance of the souls is well brought out in the Śivajñāna siddhiār.

poṛi pulaṉ karaṇam

— SSS. 5.1.

[2] Umāpati, regarding this issue, follows Tiru-K-Kuraḷ,

naṉṛi aṛivāriṉ kayavartiru uḍaiyār.

108.2.

The name intelligence is appropriate indeed to the soul which cannot come into contact with objects without (the service of) the sense organs.

The soul as bound remains in a dream state i. e. in the state of confusion. So, it cannot be said to have knowledge of its own condition. Knowledge dawns through perception of the objects of the world which the Grace of Lord provides for it by creating the world. The organs are the mediators between the soul and the outer world. The organs are instrumental without which the soul cannot act upon the external world. The inference in this case is that this phenomenal world which God in his Grace created for the release of the soul, must be understood by the soul with the help of the organs and thus realise its futility and look back to God to rid himself of the bondage (*viṣasya viṣam auṣadham*). The mala is identical with poison. To rid the soul of it, God, the Supreme Healer, administers another poison, namely *saṁsāra* and the body to the soul with organs.

This is the process through which the Lord awakens the soul to knowledge. The Lord Himself dwells within the soul, unidentified, in the form of knowledge which reflects itself on the objects of the world. The organs, inert as they are, serve the soul as instrumental to its obtaining knowledge. The organs are only the messengers conveying the message of the external world to the soul where God is seated in the form of knowledge without being perceived. The soul, thus by the Grace of God becomes really intelligent and understands things.

The couplet asserts the position of the soul as finite intelligence (pundi). It is so called only because the Lord dwells within it in the form of knowledge. It (soul), however, cannot establish the contact with the external world without the help of the sense organs (Poṟiyiṉṟi punarāda) which are instrumental to soul-object connection. The word 'pundi' in this verse, is synonymous with 'aṟivu' (knowledge). The sense organs stimulated by the external objects carry message to the soul who by its discriminatory faculty understands it.

16. Oḷiyum iruḷum ulakum alarkaṉ
teḷivil en̤il en̤ ceya.

Oḷi—light. Iruḷ—darkness. Ulaku—objects, world. Alarkaṉ—wide opened eye. Teḷivu—clarity. Teḷivil—not clear. En̤il—if. En̤ceya—what can be done.

Light, darkness and the lighted objects, if the widely opened eyes are not clear, are of what avail ?

The organs are material and unintelligent working agents. There must be an intelligent entity who will reason and understand the message conveyed by the sense organs. There may be eyes bereft of light. In that case light or darkness make no difference to the eyes. Organs without intelligence cannot appreciate the world effect or, in other words, the soul in conjunction with the organs can reap the full benefit of world effect which is designed for its good. Is it then the soul which is intelligent, which understands ? Umāpati gives the reply that the soul by itself cannot know anything unless there is the power given to it by Lord Śiva. The eyes without light cannot appreciate or enjoy the light of the sun or moon or fire and the blind person remains in a state of confusion for ever. Similarly, the soul in the absence of knowledge which God alone gives, cannot perceive or understand the world view in its true perspective. Hence the soul has the faculty of perception given to them by the Lord for understanding things. The soul, with material sense organs placed against the objective world, must have a divinely giv en faculty of using those organs in absence of which it cannot reap the benefit of the world of objects which God brought into existence for its enlightenment.

It is commonly believed that the sense organs perform their respective activities, namely, that the eyes see, the ears hear, the nose smells and so on. But how far the statement is true, is a question. Does the eye see of its own or the ears hear independently of any other help ? Umāpati, in reply, says that the eyes, ears and nose are all the material objects (*jaḍa*) and cannot act unless in contact with intelligence. Truly speaking, intelligence is the main factor although it needs the help of the sense organs for proper functioning. The opened eye (alarkaṉ) without the inner light (intelligence) cannot react on light (oḷiyum), or darkness (iruḷum) or objects (ulakum). It is practically useless without intelligence.[1]

17. Cattacattai cārādu acattaṟiyādu aṅkaṉivai
uyttal cadacattām uyir.

Cattacattai—(catta+acattai)—truth and falsehood, real and unreal. Car—to reach. Cārādu—will not reach. Acat—unreal. Aṟiyādu—does not know. Aṅkaṉ—there. Uyattal—to bring into existence, to approach, to enjoy. Cadacattām—in the form of *sat* and *asat*. Uyir—soul.

Sat by itself will not know *asat*. *Asat* does not know *sat*. Hence the term *sadasat* for the soul, is necessary.

The *sat* or reality and the *asat* or unreality are poles asunder so much so that *sat* ever 'condemns' the *asat* and never cares to contact it while the *asat* has no knowledge of *sat*. The soul bridges the gulf in the sense that both *sat* and *asat* are co-existent in the soul and the soul enjoys or appreciates the effect of both.

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[1] Ādiyum andamum illā arum perum cōdiyai.
— TV. VII. line 1.

In this verse Umāpati gives a name for the soul as *sadasat* and justifies the same. There are three eternal categories in Śaiva siddhānta, namely, Pati, Paśu and Pāśa. Of these three Pati or Śivam is all abiding knowledge and hence does not need to contemplate and know the threefold impurities (bonds—the inert matter) which imprison the soul. The bond itself with all its elemental categories, is material and unintelligent.

The soul which puts forth energies and contemplates both Pati and Pāśa partakes the nature of both i. e. has affinities with both spirit and matter. Hence the conclusion is that the souls are neither pure knowledge like Pati (*sat*) nor mere matter like pāśa (*asat*), but a combination of the two. Hence the soul partakes the character of both and is styled as *sadasat*.

The two entities, Pati and Pāśa (here the *mūlamala* in particular) do not know each other or more correctly said, do not come in contact with each other. Epistemologically considered *sat* and *asat* are of diametrically opposite nature. Pati, the all purity, will not approach (cattacattai cārādu) pāśa (āṇava) which represents total impurity, for pāśa (acattai) which is ignorance itself, does not know (aṟiyādu) Pati, the knowledge. Now then, the peculiar position of the soul in between does not allow it to avoid either of the two. Both have their influence on the soul and necessarily, therefore, it bears the reflection of their respective characters i. e. brightness and darkness. So the soul is *sat* as well as *asat* (cadacattām uyir) and for this special position it is said to bridge the gulf between the Pati and the Pāśa.

18. Iruḷil iruḷāki ellidattiṉ ellām
    poruḷkaḷ iladō puvi.

Iru—darkness. Iruḷāki—in the form of darkness.

El—sun, light. Iḍam—place. Ellām—all. Poruḷkaḷ—objects. Iladō—are there not things ? Puvi—world.

Are there not objects in the world which become dark in dark and bright when in light ?

In this couplet the status of the soul with reference to light or darkness, has been discussed. Like the objects of the world, the soul also comes in contact with light as well as darkness and shares the character of both in itself. The objects in this world take a bright appearance in light whereas in darkness they become dark. In like manner the soul enveloped in darkness (ignorance) under the spell of mala becomes dark (ignorant) to the extent that it even forgets its own identity and remains so until Lord out of Grace, infuses light (knowledge) in it. Lighted by God's light it gets back its own lustre and shines. By virtue of its contact with both light and darkness the soul attains two-fold nature.

Here in the couplet this two-fold nature of the soul has been explained by examples. There are things like the eye, crystal and ether which are dark when no light is shed upon them but they all kindle into brightness when irradiated from within. So, the soul is intelligent according as it gets Divine irradiation or lives under mala-domination.

This couplet, in fact, throws more light on the *sadasat* nature of the soul. It asserts that there is something in between the pure intelligence and the non-intelligent matter. The soul is this existent. It relates to both Real-Intelligence and unreal-matter. Being in the middle, it understands both and bears affinities with both. The illustration of eye, crystal, etc. makes the grasping of this truth easier. A crystal is dark when no light is shed upon it but bright as soon as a light is flashed upon it. Same is the behaviour of the soul. In the grip of āṇava, the darkness, it is dark meaning ignorant, so much so that it even forgets its own identity. The same soul, enlightened by the Grace of God, gets rid of the darkness and attains knowledge even to the extent of being omniscient.

19. Ūmaṉ kaṇ pōl oḷiyum mikaviruḷē
vāmaṉ kaṇ kāṇādavai.

Ūmaṉ—owl. Kaṇ—eye. Pōl—like. Oḷi—light. Mikaviruḷē—enough. Vāmaṉkaṇ—the great light. Kāṇā-davai—can not see.

To the eye of an owl light itself is dense darkness. Such is the case with the souls who do not see the Lord.

Notwithstanding the presence of Śiva in the soul at all times, the soul in the grip of mala i. e. darkness fails to perceive God, just as the owl living in a flood of light, sees nothing owing to the contraction of the optical nerves. Here defects of the optical nerves have been compared with the mala both functioning as deterrent to light perception.

Since the soul possesses light in its original form from eternity, why should it have any contact with darkness ? Can light and darkness co-exist ? As a reply to the question the example of the owl is quite suggestive.

The owl has a physical drawback. The optical nerves of the owl are such that they cannot bear the flood of light and naturally the eyes shrink in light. A similar weakness exists in the soul. Indeed it possesses light in its own form but it lacks in power to preserve it. It falls a victim to the more powerful evil (mala) which overpowers it and covers the light in it. Enveloped in darkness the soul does not see the light of Śiva's wisdom, just as the owl cannot receive the light though flooded with light of the sun.

This verse gives the reason as to why the souls fail to recognize Lord Śiva who is their Light and Life. The analogy of the owl given in the verse, has a beautiful bearing and serves as a good illustration for understanding the condition of the soul. The owl cannot bear the dazzling light of the day. Such is the construction of its eyes. But as darkness sets in, it opens its eyes and regains the sight at least so much as is sufficient for its own necessity. The condition of the soul in respect of God is the same. The brightness of the All-knowledge is unbearable for the soul in sakala state. It cannot stand the light of knowledge. So, God does not reveal Himself in full, but works from within the soul keeping Himself concealed. The soul adapts itself to it and improves gradually by the Grace of God till at last, it attains the fitness to receive the knowledge in its full glory.

20. Aṉ̤ṛaḷavum āṛṛumuyir andō ! aruḷterivadu
eṉ̤ṛu aḷavoṉ̤ṛillā iḍar.

Aṉ̤ṛu—then. Aḷavum—light. Āṛṛumuyir—souls are subject to. Andō—alas. Aruḷ terivadu—to know the Grace. Eṉ̤ṛu—when. Iḍar—suffering.

Umāpati, in this verse, gives expression to the feeling of the soul and says that the soul being enveloped in darkness, utters a cry of helplessness in its bewilderment and extreme suffering. It is in a mood of dejection and asks, when shall this ignorance disperse and Grace dawn. The answer is given in a sympathetic gesture. From eternity the souls have been bearing the load; when shall they know the Grace Divine ? The reply lies hidden in the query itself. It means that the remedy lies in the knowing of Grace. The relief of the soul will come as and when it will realise Grace of God in it.

It is natural that the soul in its agony due to births and rebirths in this world of suffering, pants and seeks relief. This is indeed a consciousness which results from Pāśajñāna and Paśujñāna which pave the way to release. Grace is always at work so, here dawning of Grace means *tīvra-śakti-nipāta* which rids the soul in one stroke from the grip of the āṇava mala. The craving of the soul in this state is most sincere and intensified which are the necessary requisites for the quick ripening of the mala and God's direct action to grant *mokṣa* (eternal bliss) to the soul.

THE SUMMARY OF CHAPTER III

Iruḷ mala nilai

(The nature of Bond which is dark)

The third chapter of Tiruvarut-payaṉ deals with the nature of pāśa. Pāśa is thc combination of three dirts, the āṇava or the primordial mala, māyā and karma. Of the three, māyā and karma are conditioned as they come with the creation and go with the destruction. The āṇavamala is co-existent with the souls whom it victimises beginninglessly. It darkens the intelligence of the souis and reduces them to the status of a non-intelligent matter. This āṇava mala is at the root of all evils. It is darkness which not only conceals the presence of Grace within man but also conceals itself. It is much more vicious than the darkness in ordinary sense which hides others but reveals itself. It is also so powerful that it commands innumerable souls single-handed. The souls act as tools in its hand. It has been rightly compared with a coquette who charms many without disclosing her true nature to anyone including her husband. Similarly, though the countless souls are captured and emasculated by the āṇavamala, none knows this *avidyā*; they even remain ignorant about their being entrapped, such is the capacity of āṇavamala to conceal itself and its evil propensities. There is, however, none to doubt its existence. The āṇavamala is the cause of all sufferings of mankind; but for it, there would be no sorrow or suffering. Again, it exists beginninglessly. It existed, it is and will continue to exist till its doomsday i. e. the day of *tīvra-śakti-nipāta*. Māyā, the creation of Grace by its various forms partially illuminates the soul and the karma which is also the gift of Grace in its process, though lengthy, helps the soul to know things in their true colours; māyā and karma are designated as malas and dwell under the same roof with āṇava but they are activated by Grace and act for the good of the soul. Due to them the pitch darkness which envelops the soul becomes lighter. The improvement of the soul's condition is all due to Grace, and nothing but Grace.

CHAPTER-Three

21. Tuṉṟum Pavattuyarum iṉbum tuṇaipporuḷum
iṉṟeṉpadu evvāṟum il.

Tuṉṟu—that which is clinging. Pavam—birth. Tuyarum-suffering. Iṉbam-pleasure. Tuṇai-companion. Iṉṟu-not-existing. Evvāṟum—in whichever way. Il-no.

Sorrow or suffering of birth, joy of release and the means of help by which to attain the joy—what makes these non-existent, surely exists (such is mala).

Saiva siddhanta admits three realities—Pati, Paśu and Pāśa. The Pāśa constitutets three entities, named āṇava, māyā and karma. Umāpati, in this verse, describes the nature of the primordial āṇavamala which is also called *sahaja mala* that clings to the soul beginninglessly clouding it and toppling it from its original position. The characteristics of āṇavamala may be categorised as under :

(a) It keeps the soul under its grip beginninglesely.

(b) It veils everything that the soul should know.
  (i) What he originally is.
  (ii) The afflictions of births and deaths.
  (iii) The joy of release.
  (iv) The constant help that God imparts to him through his Grace.

(c) It conceals even itself from the knowledge of the soul and keeps it in absolute darkness and thus reduces it to an inert form which it is not.

The word 'evvāṟum il' is highly expressive, meaning that it (āṇavamala) denies all knowledge to the soul and keeps it in utter darkness without any passage allowing a ray of light. This implies that the power of the primordial mala is overwhelming so much so that no power except that of the All-Powerful can pierce through the invincible darkness imposed on the soul by the āṉava-mala.

The other implications of this verse also cannot be ignored. The soul, as a matter of fact, is of a docile nature and does not possess the strength of self-assertion, much less self-preservation. The āṉava mala takes advantage of this weakness of the soul. Otherwise the soul in his original form is lustrous and intelligent, although all that he possesses as his own, are but the gifts of God. He owes his divinity in original form, to God. This implies that the soul is entirely dependent on God and the relation is that of the loving master and obedient servant.

Umapati says that suffering of birth (bavattuyar), salvation and the bliss (iṉ̤bu) thereof and the Divine Grace (tuṉaiporuḷ) but for which release from bondage is impossible, are the three real experiences of the soul. But such is the influence of āṉava that it conceals all these from the view of the soul i. e. the soul darkened by āṉava has no knowledge of the pains of birth and death, the joy of release and also of the help that the Lord imparts to it. Indeed it is a very sad plight of the soul.

22. Iruḷāṉ̤adaṉ̤ṛi iladevaiyum ēkap
poruḷāki niṛkum poruḷ

Iruḷ—darkness. Āṉ̤adu—was, becoming. Aṉ̤ṛi—except. Il—no. Evaiyum—all. Ekapporuḷāki—as one object.

Darkness conceals everything and nothing is perceivable separately in darkness, so also mala conceals everything and makes them one with itself.

The appearances that differ in form and colour in light, assume only one colour and one form in darkness. The intensity of darkness overpowers all other colours and the objects lose their forms so much so that no differentiation can be made between things. Everything becomes one with darkness. Likewise, mala overpowers the original qualities of the soul and the soul so overpowered by it even forgets its own identity and becomes one with the malas.

Āṇavam is darkness. It is one but has the power to conceal everything which comes within its ambit. It hides from the soul, the mystery and affliction of birth and death, the way of release and the means of deliverance. Thus the bewildering effect of āṇavam is described in this verse.

The ignorance of the soul arises from the interference of the āṇavamala which never leaves the soul of its own. Its capacity cannot be underestimated since no power except the power of the Almighty can cope with it. In this verse the hideous character of the āṇava has been explained. Āṇava keeps everything concealed from the soul which it (soul) ought to know. The nature of the āṇava (iruḷ) which is darkness, is to hide the distinctive character of beings and make them appear as one and the same (ēkapporuḷāki). In darkness everything becomes dark and we cannot distinguish one from the other. The soul in the grip of āṇava sees only darkness and nothing else. So it cannot make any distinction between the things and lives in a state of blissful confusion.

23. Oruporuḷuṅ Kāṭṭādu iruḷuruvaṅ kāṭṭum
    iruparuḷuṅ Kāṭṭādu idu.

Oruporuḷum-even one object. Kāṭṭādu-reveals not itself. Iruḷ-darkness. Uruvam-Figure, form. Kāṭṭum-reveals. Iruporuḷum-both things. Idu-this.

Darkness covers others but reveals itself whereas āṇavamala reveals neither itself nor other things.

The āṇava mala is called 'darkness' because it blackens the soul i. e. it restricts the knowledge of soul as darkness does in case of worldly objects. But there is a fundamental difference between the darkness of our experience in the world and the āṇava mala. This difference is described by Umāpati, in this verse.

By darkening everything else, the darkness presents itself in the forefront. It conceals the objects from view and shows itself. It is concealment but partial. But in the case of āṇava mala, the tendency is one of total concealment. It not only conceals the real nature of the soul but also hides itself although living in close quarters with the soul. Even the soul does not know that it is snared nor is it aware that it is in the grip of āṇava mala. So perfectly the āṇava conceals itself from the view of the soul. The soul has absolutely no chance of release from its grip except for the intervention of the Grace of God who out of compassion takes the burden on His shoulder and manipulates things favourable for the release of the soul. Creation of the world with māyā and karma is the preparation to this end. Release of the soul begins with the *Paśajñāna* (knowledge of the bonds which fetter the soul) which is the first step in its onward march towards release.

Umāpati, in this verse, feels that the comparison of āṇava with darkness is not absolutely identical. In fact. the spiritual darkness is more severe or cruel than the physical darkness. Because the spiritual darkness not only conceals Divine knowledge but it covers up its own existence also i.e. it keeps the soul quite ignorant about its Lord, the deliverer and also its foe which is itself.

The āṇava is darkness but it is not the darkness of our ordinary experience. Umāpati has explained the point of difference between the two. He says that the darkness of the āṇava is much deeper than the darkness of our experience. It is true that the latter hides the objects of vision oruporuḷuṅ kāṭṭādu) but reveals itself (iruḷ uruvam). But in the case of āṇavam, it neither shows itself nor any object i. e. it hides both itself and the objects (iruporuḷuṅ kāṭṭādu). So far as the soul is concerned, it does not know even that it is in bondage, not to say about knowing that which has inflicted the bondage on it. Apparently, therefore, the darkness of āṇava is much worse as compared to the ordinary darkness. The physical darkness has only one function, namely, hiding the object while the metaphysical darkness, āṇava has two functions : one of hiding the object and the other of hiding itself from the view of the soul.

24. Aṉṟaḷavi uḷḷoḷiyōdu āvi iḍaiyaḍaṅki
iṉṟaḷavum niṉṟadu iruḷ.

Aṉṟaḷavi—from that day mixed. Uḷḷoḷiyōdu—with the inner light. Āvi-soul. Iḍai-middle. Aḍaṅki-having contained. Iṉṟaḷavum (iṉṟu+aḷavum). Niṉṟadu—stood (verb).

Āṇava exists in the locus of the self with the inner light since that day (beginninglessly) till today.

Āṇava exists eternally with the inner light. The two are apparently living in close proximity eternally but it has no effect on Divine wisdom. From eternity the āṇavam co-exists with the inner light of Divine wisdom in the soul even though it can never spread itself over the Divine essence. It, however, dwells persistently with the soul.

The idea contained in this verse is that āṇavam is indeed powerful but it has its limitations of power. It overpowers the soul but so far as Divine wisdom is concerned it is ineffective.

In this couplet, Umāpati tells us that the āṇava not only hides the object and itself but also hides the presence of Divine knowledge in the soul. Peculiarly enough, the spiritual lights (uḷḷoḷi) i. e. Grace and the spiritual darkness (āṇava) live side by side in the soul but the soul does not know any of them. The Grace, as said above, eternally dwells within the soul and permeates it without being known to it.

25. Palaraip puṇarndumirut pāvaikkuṇdu eṉṛum
Kaṇavaṛkum tōṉṛāda Kaṛpu.

Palarai–innumerable people. Puṇarndum—Having consummated. Pāvai–a lady. Eṉṛum–ever. Kaṇavaṛ–husband. Tōṉṛu–to appear. Toṉṛāda–not appearing. Kaṛpu–Chastity.

The lady of darkness embraces innumerable lovers but has the capacity of hiding herself even from her own lawful spouse.

In this verse Umāpati describes the mysterious character of āṇava. The verse considered categorically is an irony as well as a paradox. Literally it means that the lady of darkness i. e. āṇava is as chaste as a girl who flirts with many persons at a time but to none including her spouse, she reveals herself i. e. none of her lovers knows her evil propensities; on the contrary, everybody thinks that she is sincere and honest in her love with him. The question arises as to whether such a girl could be called chaste or not. Literally a chaste woman will mean a woman who is faithful to her husband. If so, the lady who indulges in flirtation with many and hides her evildom from all including her husband cannot be called a chaste woman. Hence the word 'chaste' has here been used ironically meaning that she is so unchaste.

The statement may, however, be given a different interpretation. The lady concerned is chaste i. e. extremely faithful to her own nature, namely the nature of concealing herself, so much so, that she successfully hides herself even from her most beloved i. e. the husband, to say nothing of the lovers in general.

Whatever be the intent of the author of the verse, it may be said that the point at issue, in this verse, is the mystery underlying the behaviour of āṇava. Āṇava is one, whereas the souls are many. The one extends itself to such a vastness that all the souls fall in its trap. It is a monstrous act, more so, because the souls entrapped by it, remain unaware of the fact that they are caught in a snare nor do they know who spread the snare. On the contrary, each of the souls confidently plays into the hand of āṇava without caring to know its own plight as well as the plight of others of this kind. The soul does not know the ignorance as ignorance and thus cannot conceive the idea of knowledge. Indeed the character of āṇava is mysterious and bewildering. Its extravagance in wielding its charm over the host of souls in general, on one hand, and, on the other, its exclusive capacity of concealing itself (not to confine to any of the souls in particular its own identity), are both astounding. These two qualities in one appear to be absurd or contrary to general opinion and hence is paradoxical.

Umapati, in this verse, impresses the fact that ignorance ever remains invisible and unfolded. It is shrouded with the mystery which can never be pierced through. Umapati, thus, compares a lady (who plays the double role of a coquette all through, concealing her evil propensities) with the primordial evil. He says that this dark damsel (irutpāvai) āṇavam captivates each and every soul (palaraippuṇarndum) yet hides her identity from everybody and remains a mystery just like the lady who flirts with many but successfully conceals her evildom even from her spouse with the strict deportment becoming to the strictest standard of chastity (Kaṇavaṛkum tōn̤ṛāda kaṛpu).

26. Pan̤mol̤ikaḷ en̤un̤arum pān̤mai teriyāda
tan̤mai yiruḷār tandadu.

Pan̤ (pala)—many. Mol̤i-word. En̤-why. Un̤ar-to know. Pān̤mai-nature. Teriyāda-do not know. Tan̤mai-nature, quality.

Why to waste many words. This darkness is responsible for hiding the truth (of the distinction of *padārthas*) from the view of the soul.

It is useless and a waste of energy to dilate on truth or to try to know the real nature of things because the darkness (mala) prevails and prohibits the approach of light. No power on earth can subdue or conquer the invincible mala.

In this verse the effect of āṇavam has been summarised by Umāpati who ironically says all that the soul should know, and that the ignorance is the precious gift of Sri Darkness, (as it were).

Umāpati says that there is no need of using many words (pan̤mol̤ikaḷ-en̤) to explain the effect of āṇava on the soul. In a nutshell, it can be said that āṇava, addressed by Umāpati as 'iruḷār' of course ironically, is responsible for the ignorance of the soul about things that it should know. The darkness is one, but the innumerable souls suffer from its many evil effects. It is because of the overpowering effect of āṇava that the souls do not know (teriyāda) the truth (pān̤mai) about things whether temporal or eternal. In darkness all become one and the same.

This verse highlights the truth of the Śaiva siddhānta doctrine of pāśa. Though all things other than God and self, come under the label of pāśa—body, senses, objects, worlds, human actions, the ultimate core of paśa is mala, the spiritual impurity. Mala is the *nimitta* of bondage, karma being the *sahakāri* helper and māyā the *upādāna*. The basic, primordial ignorance that underlies 'enjoyer-ship' (*bhoktṛtvam*) is the function of mala, and māyā and karma are only facilitating agents.

27. Iruḷ in̤ṛēl tun̤bu ēn̤ uyiriyal pēl pōkkum
poruḷ uṇḍēl on̤ṛākappōm.

Iruḷ–darkness. Tun̤bu–suffering. ēn̤–why. Uyir–souls. Iyalbu—nature. Pōkkum–will despatch. Poruḷ –thing. On̤ṛāka–together. Pōm—will go.

What causes human suffering if there is no darkness ? If it is the soul's inherent quality, it cannot depart or when it departs the soul will go (perish) along with it.

There can be no suffering without a cause. The cause, obviously, is darkness. The soul's suffering is due entirely to darkness, namely, the āṇavam; but this darkness is not the inherent quality of the soul. The argument in favour of the above statement is this that if darkness were the inherent quality of the soul, its removal is impossible. Say, God, the All Powerful wipes it out, then in that case the soul itself will be wiped out. The verse clearly indicates that the soul is pure in itself but the malas thrust themselves on it and overpower it. This is a limitation of the soul which it cannot over-ride without the Grace of God. The darkness being removed by Lord in his Grace, the soul enjoys eternal Bliss.

Here we have the following truths :

1. We suffer due to our ignorance; the ignorance is

due to the malas which darken our intellect and throw us in errors.

2. The soul has its limitation, namely, it is incapable of thwarting the evil designs of the mala.
3. The soul originally is bright and pure; the malas thrust themselves upon it which it cannot check.
4. God is All-Powerful and malas are no match for Him. His Grace once invoked, removes the malas in no time and rids the soul out of the clutches of the malas.

Umāpati's simple and telling argument is: if there be no darkness then why should there be sorrow? If it be said that sorrow cannot cease to be because it is of the essence of the soul, then āṇavam would never depart. Again, when the āṇava departs as it does, the soul also must perish.

In this couplet Umāpati proves the existence of āṇava by the dialogic method. He asks why is there suffering (tṳṉbu e̤ṉ) or sorrow in this world? The question itself suggests that there must be some cause for all sufferings. God cannot be the cause because He is All-Good. Necessarily therefore, darkness, the evil, is the cause. The opponent may raise an objection saying that it is the very nature of the soul to grab itself in the world and suffer. Umāpati refutes this objection by saying that if such is the nature of the soul then Divine wisdom being given, the ignorance will depart and the soul will cease to be i. e. the soul will also be destroyed along with (o̤ṉṛākappōm) the ignorane.

28. Ācādiyēl aṇaiva kāraṇam e̤ṉ muttinilai
Pēcādu akavum piṇi.

Ācādi (ācu+ādi)–beginning of the impurity. Aṇaiva–to embrace. Kāraṇam–reason. E̤ṉ–what. Muttinilai–the state of *mukti*. Pēcādu–without uttering. Akavu–to embrace. Piṇi–mala, impurity.

If the mala has a beginning there must be a reason for its binding the soul, if there is no reason for the same it may do so in the *mukti* state also.

Darkness must either be the inherent quality of the soul or must be something which from outside attaches itself to the soul and overpowers it. In the former case, the question of separating mala from the soul does not arise because the destruction of one would mean the annihilation of the other. In the latter case, we have to admit that the mala is an outside agency hostile to the pure at a particular time. If so, then questions arise as to when, why and how ?

If āṇavam appears incidentally there must be some cause for its appearance as is the case of a stain on a white garment or a black spot on the surface of the mirror. One may at once object that in that case āṇavam could appear again and again and thus there would be no deliverance for the soul. On the other hand, it may be argued that if no cause can be ascertained for its behaviour, we cannot confirm that in *mukti*-state there will be the cessation of its hostility; thus neither alternative is amenable to reason. This is the crucial question of the origin of the evil.

In the above context, the statement of the siddhāntin that āṇava mala by its own nature clings to the soul beginninglessly is convincing.

That the āṇava, the primordial mala is beginningless, is the subject-matter of this couplet. Umāpati has logically established the truth of āṇava's eternal existence. His approach is steadfast in refuting those who say that āṇava has a beginning. He questions the opponent whose failure to give a reply substantiates the truth which the siddhāntin propagates. This is an approved method of establishing a truth. In this particular case, he asks : if the impurity had a beginning, what occasions its appearance (kāraṇam eṉ) and at what time ? His query does not end here. He further asserts that if appearance of āṇava is admitted, then the question of re-appearance cannot be ruled out. It may re-appear in the state of release itself (mutti nilai pēcādu akavum). The import of the question lies in silencing the opponent and thus substantiating the truth. In this method he proves that the āṇava is ever existent as an evil and *mokṣa* is indispensably necessary for the soul, for the cessation of the sufferings inflicted upon it by the primordial evil.

29. Oṉṟu mikiṉum oḷi kavarādēluḷḷam
eṉṟum akalādu iruḷ

Oṉṟu stands for mala. Mikiṉum—even if excels. Oḷi—light. Kavar—to dispel, to steal. Uḷḷam—mind. Eṉṟum—for ever. Akalādu—will not leave, will not be removed. Akal—to go away. Iruḷ—darkness.

The darkness (āṇava) may grow and increase, (but) the light (imparted by māyā) will disperse it. If it fails (to do so), then the darkness will never leave the soul.

It may also be argued that spiritual darkness (āṇava) cannot be eternal with the soul. If this were to be admitted as truth, the logical conclusion would be that it would never evaporate. Bondage would be the unrelieved predicament of the soul. Umāpati says that this logic does not apply in the spiritual world. The darkness of āṇava is quite powerless before Divine wisdom. Āṇava has to yield to the power of God and the ignorance of the soul must disperse. It is the verdict of the siddhāntin and it stands true. Otherwise, the contemplation of *mokṣa* is meaningless. But *mokṣa* is as certain as light exists. Māyā, as we are aware, is God-send and plays its part so efficiently that on the one hand it awakens the soul from its stupor and, on the other, weakens the āṇava in a steady and gradual process. The āṇava that has been spreading over the soul 'eternally' gives way and contracts itself or, as it is otherwise said, loses its intensity in such a way that at a point of time it becomes absolutely powerless or totally impotent.

Umāpati in this verse gives stress on the service of māyā (māyai) to the soul for its release from the grip of āṇava. According to Śaiva siddhānta, the creation of the world with māyā and karma and pushing the soul into it are a Divine plan and purposive, the purpose being the release of the soul from bondage. The soul lying in a dormant state in the grip of āṇava recovers its consciousness though partially by the light of karma and māyā. Indeed karma and māyā are also *jaḍa* and pāśa (fetters). God here applies the washerman's process of cleansing the dirt by dirt. Otherwise if the āṇava does not yield to the operation of Grace, it (darkness) can never be dissipated (eṉṟum akalādu iruḷ). The word 'oṉṟu' meaning mala in this verse is compelled to give room to knowledge on account of māyā and karma, both of which act to restore to the soul its brightness and thus to cripple the power of āṇava which though overwhelming in nature (mikiṉum) is not capable of concealing or enveloping light (oḷikavarādu).

30. Viḍivām aḷavum viḷakkaṉaiya māyai
vaḍivādi kaṉmattu vandu.

Viḍivu—dawn. Viḍivām—like a feeble light. Aḷavu—limit. Viḷakkaṉaiya (viḷakku+aṉaiya)—like a light or lamp. Māyai—māyā. Vaḍivu—form, body. Kaṉmam—Karma or action.

Like a lamp (feeble light) that loses its brightness at day break (before the bright ness of the sun), māyā and karma lose their importance (at the dawn of Grace).

Umāpati, in this couplet has very clearly drawn a picture within the scope of our experience in order to explain the activities of māyā, karma and *saṁsāra* on the one hand and the advent of Grace on the other. Before the day breaks, a lamp is lighted (when necessary) to dissipate the darkness. But the lamp cannot remove the darkness altogether for which one has to wait for dawn and the rise of the sun. Māyā, karma and *saṁsāra* cannot dispel the darkness in the soul altogether, but act as the light before dawn i. e. they can make allowance for the entry of a little knowledge in the soul or, in other words, they can bring a little consciousness in the soul which is quite unconscious, and thus pave the way for the dawn of Grace which is Light. This can very well be compared with sunrise after night.

The couplet, through the example of the lamp and the light of the sun, gives the indication that the partial knowledge afforded by māyā and karma is too little in comparison with the knowledge afforded by Grace. The light of the lamp is quite dim and becomes almost nil when the sun gives its full light. Similarly the little knowledge that the soul obtains through māyā and karma is insignificant compared with the vast knowledge given by Grace.

It is only God who can grant the soul perfect knowledge. There is no doubt that māyeya (*tanu*, *karaṇa*, *bhuvana* and *bhoga*) enlightens the soul by its various forms so long as the dark night of karma lasts (māyai vaḍivādi kan̤mattu vandu). Just as the feeble light of the lamp loses its brightness at daybreak in the bright light of the sun (viḍivām aḷavum viḷakkan̤aiya), the knowledge afforded by *māyeya* also like the light of the lamp loses its significance at the dawn of Grace.

THE SUMMARY OF CHAPTER IV

Aruḷadu nilai

(The nature of Grace)

Śaiva Siddhānta is essentially a philosophy of Grace. Tiruvarut payaṉ as a whole is dedicated to the exposition of Grace with reference to the liberation of the souls from bondage. In this chapter Umapati has dealt with the nature of Grace.

God is Grace with reference to the world. There is nothing superior to Grace and the soul's only objective in life is to realise Grace which only can relieve it from the sufferings of births and deaths. Grace pervades all without any exception whether it is *cit* or *acit*. It is an epitome of justice; it knows no discrimination in its bestowal of love, nor it ever refuses its sympathy and help to any one of this world. Neither the body which is devoid of consciousness, nor the soul whose consciousness is covered with darkness (the āṇavamala) can know unless Grace illuminates them. Though they live in Grace, they do not know it and hence cannot enjoy it, just as the fish living in the ocean of milk cannot enjoy milk because it is ignorant of the fact that it is living in the ocean of milk and also like a person who is constantly guided but due to ignorance, does not know the guide. The extent of the soul's ignorance about Grace has been further elucidated by the example of a person who does not realise that he is supported by the earth. The souls also do not understand that it is the Lord who sustains and supports them. It is, indeed, a peculiar state of the soul that it does not know the Lord who as Grace is ever present in it and is helping it at every step of its life on earth. Grace keeps itself concealed (*Tirodhāyī*) till the time is ripe for revelation.

CHAPTER—Four

31. Aruḷil periyadu akilattu il; vēṇḍum
poruḷil talaiyiladu pōl.

Aruḷil–other than Grace (except Grace). Periyadu–greater. Akilam–universe. Il–no. Vēṇḍum–necessary. Poruḷ–thing. Talai–head, supreme, important. Pōl–like.

There is nothing superior to Grace, as there can be nothing greater than that which the soul needs (aspires) or values.

This is the starting verse of a very important chapter dealing with the Divine and mystic wisdom of Grace which alone can dissipate the darkness of the soul.

Grace is supreme because it fulfils the aspiration of the soul. Umāpati stresses the greatness of Grace in the light of its efficacy and potentiality for removing the impurities of the soul which cause the bondage of the soul and are responsible for all its sufferings. Humanly considered, a diseased person's sole attention is concentrated on the sufferings of the malady and the ways and means that might ameliorate the condition and ensure radical cure. Everything else fades away from his or her mind and the physician who can heal the disease, becomes the supreme object of reverence. For the soul, ignorance is the most obstinate type of disease which tarnishes all its knowledge and throws it in utter darkness. Who can relieve it of this ignorance ? Māyā and karma can give only partial illumination. This is not a radical cure. The miseries of births and deaths continue in spite of māyā and karma. Hence the soul needs the help and service of the most efficient healer. The Grace of God is that healer and as such He (God) is the Supreme.

This couplet may also be interpreted in a different light. To man of this world, for all earthly enjoyments and for the maintenance of the body, wealth is indispensably necessary. As a matter of fact to the worldly man, the supreme object of worship is money. Because money is of utmost necessity for his subsistence. Money is, therefore, one of the *purusārthas.* Just as money is supreme for worldly existence, like wise Grace is indispensably necessary for the aspirants of *mokṣa.* Without the Grace of God, attainment of *mokṣa* is unthinkable.[1] So, there can be no two opinions about the supremacy of Grace for the *mumukṣus* (those who want liberation).

Umāpati, in this verse, declares in clear language that there is nothing more precious than Divine Grace (aruḷil periyadu) just as there is nothing greater than the supreme end of soul (vēṇdum poruḷil talaiyiladu pōl) which is mystic wisdom. This mystic wisdom in the shape of Grace dispels the darkness of āṇava and rescues the soul from its confusion. The word ‘poruḷ can be interpreted as wealth, substance, value, as also being, as it may fit in.

32. Perukkam nukarviṉai pēroḷiyāy eṅkum
arukkaṉeṉa niṛkum aruḷ.

Perukkam-growth, increase. Nukarviṉai-the experiencible action. Pēroḷiyāy-as the great rays or light. Eṅkum-everywhere. Arukkaṉeṉa-like the sun. Niṛkum-is there. Aruḷ-Grace.

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[1] Aruḷ illārkku avvulakam illai
poruḷ illārkku ivvulaku illāki yāṅku.
TK. 25·7.

poruḷ allavaraip poruḷādac caiyyum
poruḷ alladu illai poruḷ
TK. 76.1.

The importance of aruḷ is equally emphasised when Māṇikkavācagar says that aruḷ is the only way of knowing and therefore of reaching the Lord.

avaṉ aruḷālē avaṉṭāḷ vaṇaṅki.
TV. 1.18.

Like the rays of the sun (which shines everywhere on the earth) the Great Grace pervades everything (*cit* or *acit*) and engages the souls to perform karma and reap the benefit thereof.

The light of sun flashes in everything in the world without any restriction whatsoever and energises the living creatures of the world to act in their respective fields. The Grace of the Lord, exactly in the same manner, flows everywhere and prompts everyone to action in accordance with the stage in which the respective soul is. There are three categories of karma, namely, those that are accumulated (*sañcita*), those that are ripe for fruition in the present birth (*prārabdha*) and those that accumulate during the fructification of the *prārabdha* karma and of which the fruition takes place later. Grace is there in every stage, namely, consumption of the fruits of the former deeds or performing new deeds, as the energy in absence of which all activities of the soul would cease, just as the absence of the sun means the suspension of energy at human level. But for Grace the souls do deeds, enjoy the fruits and thus gain experiences which are practically the assets in his onward march, ending in eventual indifference to the objects of the world and attaining fitness for liberation. Umāpati in this verse asserts that like the sun (arukkan̤) which makes no discrimination in giving light, Grace also unreservedly bestows itself in the form of light (pēr oḷiyāy eṅkum) and energises (perukkam) the souls to actions (nukarvin̤ai).[1] Like the rays of the sun, Grace spreads itself in the form of knowledge in every soul and thus enlightens it (arukkan̤en̤a niṛkum aruḷ). This is the immanence of Grace and also indicative of the justice of God. God is the impartial justice who looks upon all without discrimination and He is also intensely compassionate.

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[1] An identical question has been dealt with in the Brahma sūtra; III adhyāya, II pada, VIII adhikaraṇa, 38th to 41st sūtra.

33. Ūn̤ar̤iyādu en̤r̤um uyirar̤iyādu on̤r̤umivai
tān̤ar̤iyādu ār ar̤ivār tān̤.

Ūn̤—flesh, body. Ar̤iyādu—does not know. En̤r̤um—ever. Uyirar̤iyādu—soul does not know. On̤r̤u—to come together. Ivai—these. Ār ar̤ivār tān̤—who else does know.

The body is non-intelligent (matter) and hence cannot know anything; the soul is enveloped in darkness and hence cannot understand (things) of its own. Who then can make it understand except Grace ?

One may question the status of Grace as knower. Umāpati promptly answers the question in his usual way of dealing with a query. He says, the phenomenal world and the body are composed of material elements, Knowledge is totally absent in matter. Evidently, therefore, the body does not know. Next comes the soul. The soul in its original form is indeed intelligent. But eternally it is in contact with āṇava mala i. e. the darkness. The result of this contact is the fading away of the intelligence of soul. Gradually the position of the soul deteriorates in respect of intelligence to such an extent that it almost becomes inert like the darkness itself which envelops the embodied soul in the sakala state and in which it is bound by the three malas–māyā, karma and āṇava. The ego in this state takes the reins in its hand. Even though Grace works in it from within but because of ego-domination, the soul does not know Grace, or, in other words, Grace works incognito which, in Śaiva siddhānta, is known as *Tirodhāyi*. Whatever be the case, the fact is that the soul does not know. Knowing that neither the body nor the soul knows the Lord, Umāpati questions, who knows ? The question implies that there must be someone who knows and if the two, namely body and soul do not know, it is Grace who must know. Logic also favours this assertion. Grace is in eternal union with the Lord, rather it may be said with precision that

God is Grace in reference to the world. That is to say that God acts in this world under the name of Grace. So, with reference to the world, God and Grace are identical. The creation of the world is itself an act of Grace. It is purposive and the purpose is to release the soul from bondage. As the great administrator, God is most methodical and in His own process, no step can be barren. The first gift of Grace to the soul is *paśajñana* i. e. the knowledge of the bondage. The soul that lived absolutely a dormant life becomes conscious that it is bound. It has been stated above that God works from within completely hiding Himself. Māyā and karma are both His creation in order to give partial enlighteament to the soul. Māyā attracts the soul to the world and the soul experiences joys and sorrows in accordance with its karma, good or bad. These experiences bring into light the pāśa and the soul by and by recognises the world in its true colour. This is *paśajñāna*. The second gift of Grace is the *paśujñana* i.e. the knowledge of the soul about itself. The soul which was yet in darkness after *paśajñana* distinguishes itself from the body and the phenomenal world. By the Grace of God which constantly guides it, gives it the power of discrimination and it can discriminate good from evil, real from unreal. Experience tells it that it is a brighter entity and here its march for perfection ensues. Māyā being cut off, the soul floats in the current of karma. It migrates from the sakala state to the state of pralayākala. Grace though persists in the purging of the soul which now knows itself (*paśujñana*), yet remains concealed (*Tirodhana Śakti*). Now, there remains the most sacred knowledge to be known i. e. the knowledge of Pati. It is Pati only who known Himself. But the question arises as to how the soul can approach Pati without help ? Grace is nearest to Pati and is most competent to usher the soul into the presence of Pati. Grace by its constant guidance, brings about that purity in the souls which makes it fit to stand before the Lord. Once the fitness is attained by the Grace of God, the *Anugraha Śakti* descends. The door is now open to the soul to enter into the realm of Bliss and knows no return. This is the journey's end and marks the greatest achievement of the soul.

34. Pālāḻi mīāṉḷum pāṉmaittu aruḷuyirkaḷ
mālāḻiāḻum maṛittu.

Pālāḻi—the sea of milk. Mīṉāḷum—fish. Pāṉmaittu—of the nature. Āḷ—to like.Uyirkaḷ-souls. Mālāḻi—sea of darkness. Āḻum—drawn oneself. Maṛittu—Once again, repeatedly.

As the fish in the ocean of milk (conduct themselves), (similarly) the soul, endowed with Grace and surrounded by Grace, (but alas), wallows in the sea of bewilderment.

The couplet describes the conduct of the soul under the infatuation of māyā although endowed with Grace and surrounded by Grace.

Grace is abounding and all-pervading, but the soul, on account of its ignorance, does not know it. Umāpati has very fittingly compared the conduct of the soul with that of the fish in an ocean of milk.

The fish live in water and seek insects and mud for food. They do not know the taste of milk and therefore, avoid it. Similar is the case with the soul in ignorance. It does not recognise the Grace of God though it lives in Grace. Instead, it looks for cheap enjoyments provided by māyā and gets lost in it. Every moment it is duped by the varied appearances of māyā, yet it moves about them until grievously shocked and repulsed.

Grace is omnipresent. The souls are living in the sea of Grace. But due to ignorance, they do not realise it. So Umāpati says that in spite of the abounding Grace in which the souls live and breathe, bewildered as they are, they run after the mean enjoyments, the worldly pleasures, disregarding heavenly delights and sink and merge in the sea of delusion (mālāl̤i). The soul's action has here been compared with the fish that move about in the sea of milk (pālāl̤i mīnāl̤um pāṇ̤mai) without any knowledge of milk and hence taking no interest in tasting it·

The effect of ignorance is confusion and illusion. In the case of the soul, māyā opens the world-show before it and draws it into it. Falsity is the mainstay of māyā, but her skill in captivating the soul by her varied and attractive poses, is unparallel. The soul succumbs to it due to its ignorance about the real character of the objects that appear before it on one hand and, on the other, its ignorance about its great benefactor, the Grace which is ever present in it and which never denies help to it. This is a state of intoxication for the soul in which the right thing appears wrong and the wrong thing, right. Umāpati regrets this condition of the soul and says that it is a pity, the souls do not recognise Grace which is at its disposal for all time, instead, they on account of ignorance, seek and run after the shallow and subversive worldly pleasures.[1]

35. Aṇuku tuṇaiyaṛiyā āṛṛōṇ̤il aindum
uṇarvai uṇarā uyir.

Aṇuku–to approach, to go near. Tuṇai–companion. Aṛiyā—does not know. Äṛṛōṇ̤—a traveller. Aindu–five sense organs. Uṇarvu–knowledge. Uṇarā–do not know. Uyir–soul·

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[1] The verse 8 of the kadavuḷ vāḷ.ttu in the kuṛaḷ suggests the idea of this verse.

Aṛa āḷ.i antaṇantāḷ cērndārkkallāl
piṛa āḷ.i nīndal aridu.

Like the traveller who does not know that his helper is near to him and also like the five sense-organs which do not recognise the soul, the soul does not know Grace.

Grace abides and pervades everything. Grace dwells within the soul and all about the soul. But, darkness having veiled its intelligence, the soul does not feel the existence of Grace.

In the previous verse Umāpati compared the conduct of the soul with the conduct of the fish in an ocean of milk.

In this verse he says that the Grace of God is constantly illuminating and guiding the soul but being enveloped in darkness, it does not realise this great gift of Grace. Umāpati has very ably compared the position of the soul with that of a man who walks his way without knowing that a helper is following him (aṉuku tuṉaiyaṟiyā). He has also given another example to elucidate the position. The five senses whose only business is to establish contact between the soul and the external world and in that they are only subservient to the purpose of the soul, do not know the truth that they are only instruments of perception. Both examples make it clear that in spite of close contact, one does not recognise the source of inspiration; the traveller does not see the helper to his right and again, the five sense-organs (aindum) are ignorant about the source of their activities, the soul. Now, the soul on its part commits the same blunder. Living in the overwhelming compassion of Grace which is the source of all its activities, the soul does not recognise Grace (uṉarā uyir).

36. Taraiyai aṟiyādu tāmē tirivār
puraiyai uṉarā puvi.

Tarai—ground. Aṟiyādu—do not know. Tāmē—themselves. Tirivār—those who walk about. Purai—Grace. Uṉarā—do not know. Puvi— world.

Those who tread on the earth, do not know the earth (which upholds them), linewise the souls (in the world) do not know the Grace (that sustains them).

Man lives and breathes on this earth. The earth bears their whole load. But strangely enough he gives little thought to the fact that the earth supports him and that but for the earth it would not be possible for him to exist and move about as embodied being. It is apparently callousness. This callousness is also seen in the case of the soul in respect of Grace which sustains it. It does not know the presence of Grace in and around it. God in his sympathy for the fallen, descends to this earth as Grace to pull it out of the mud in which the mala has mired it. The naturally weak soul fails to defend itself against the power of the āṇavamala. So, beginninglessly, it is in the grip of darkness which blackens it and masters over it. Restoration of its initial brightness by the soul's own effort cannot be contemplated. The primordial mala overpowers it and reduces it to the status of unconscious matter. Grace of God, out of compassion, intervenes and devises ways and means for the deliverance of the soul. The soul that had not even a streak of light which the āṇavamala efficiently hides from it, is made aware of the light by Grace only. Grace, in its venture, gives partial illumination in the beginning and then slowly but steadily paves the way to progress and final release. None but Grace could do it because the invincible mala does not yield to any power except that of God. It is, indeed, a matter of regret that the soul does not know such a great benefactor. Callousness, born of darkness, that is, ignorance, is responsible for this confusion in the soul which is born of darkness i. e. ignorance.

Umāpati here tells about the extreme depression of the soul under the crushing influence of āṇava mala. It is a matter of regret, he says, that the soul in the world (puvi) does not know (uṉarā) the greatest benefactor of it i. e. Grace (puraiyai). This is an indifference which is the characteristic of *tama*–the darkness. The analogy of the man and earth relation and the behaviour of the man in regard to the earth is quite a suitable one. The man walking (tirivār) on the ground, does not know the presence of the ground (taraiyai aṟiyādu) which supports him.[1] In the like manner, the soul remains indifferent about Grace which is the source of all its inspiration and action for deliverance.

37. Malaikeḍuttōr maṉkeḍuttōr vāṉkeḍuttōr ñāṉam
talai keḍuttōr taṟkēḍar tām.

Malai–mountain. Keḍuttōr–those who have lost. Maṉ–world. Vāṉ–sky. Nāṉam–knowledge. Talai–head. Taṉ–ones own. Kēḍar–harmful (persons). Tām–they are.

Like the person who standing at the top of the hill, does not know the hill or moving on earth, fails to discover the earth or being in *ākāśa*, does not recognise *ākāśa*, the soul, having Divine wisdom within itself, is ignorant about it.

The couplet shows how the souls are befooled by ignorance due to āṇava mala. Umāpati, by way of illustration, compares the condition of the soul in darkness with (i) a person who is standing at the summit of a hill and looking around for the hill. He never cares to look down at his feet and so does not see the hill; or (ii) a person who moves on the surface of the earth but does not know that the earth is supporting him; or (iii) a person, though he breathes in *ākāśa*, does not recognise it as *ākāśa*. The soul's position is exactly the same with regard to wisdom.

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[1] Poccāppārkku illai pukaḷ.mai adu ulakattu eppāl nālōrkkum tuṇivu.

T.K. 54.3.

The Grace of God, in the form of wisdom, eternally lives within the soul and never parts from it, yet the souls, overpowered by ignorance, do not know it. The soul in its own form is intelligent but it is too weak to check mala, the primordial evil which arrests it eternally and puts it into the dark cell and shadows its intelligence and renders it quite dull and ignorant so much so that it cannot appreciate the presence of Grace in it.

Umāpti in his usual form describes the foolishness of the soul which seeks Divine wisdom (ñāṉam) outside of itself notwithstanding the fact that the Grace of God abides in it and operates in all its actions. The position is just like that of the person who standing at the top of a hill, seeks the hill (malai keḍuttōr) or walking in the earth tries to discover it (maṇk eduttōr) or being in the sky looks for the sky (vāṉ keḍuttōr)

All the instances given above show that the soul due to abiding darkness cannot realise the truth that the help of Grace is eternally with him and shedding its light on him.

38. Veḷḷattuḷ nāvaṟṟi yāṅkum vidindiruḷām
kaḷḷattu iṟaivar kadaṉ.

The fate of soul under torture (of mala) is like that of a man who even when in neck-deep water, feels thirsty or like the man who does not see even after daybreak.

The implication of the two examples is quite clear. The man in water, though flooded with water does not know that it is water which flows around him, even giving him the feel of its touch. It is sheer ignorance that deprives him of what he needs and what is present before him in abundance.[1] In the latter case i. e. in the case of the man who does not see even at daybreak, a similar explanation may be given. That a man may not see even though he is not blind while there is ample light, is possible for two apparent reasons. In the first instance, a man who is deeply engrossed in some thought naturally misses the sights or events that take place just before his eyes. The organs, here the eyes in particular, function correctly only when the mind co-operates with them. If the mind were cipher, the eyes though wide open do not see, the ears do not hear, the nose does not smell and so on. The other reason may be that the man concerned closes his eyes against things which it ought to see or are visible to open eyes. He might do so out of whims which results from ignorance. One should not misuse his organs. The body and the organs are the gift of Grace and any defiance of Grace is sure to have an ulterior effect. One has to depend on Grace and use the gifts granted by it in a proper way. Here the dominating ego brings about frustrations. In the case of the soul this frustration exists. Dominated by mala it has lost all its reasons and is guided by the impulses afforded to it by māyā. In its infatuation and consequently in ignorance it does not see the Grace which is ever present to give it every help. Help it needs and the helper is also near to it but the darkness has so overpowered it that it (the soul) does not recognise the helper. It is, therefore, like the man in neck-deep water suffering from the pangs of thirst or like the man who is not actually blind but behaves like a blind man. Everywhere it is the play of ignorance which betrays the man or the soul and creates a state of confusion which stands in the way of perceiving the all abounding Grace. It is a peculiar state in respect of the soul. In it there is the hankering but no fulfilment because the confounded soul does not know what it needs and where it is available. Even though both the giver and the gift are present in and about it. The darkness i. e. ignorance being cleared out, the giver as well as the gift comes in view.

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[1] Veḷḷattuḷ nāvaṟṟi āṅku aruḷ peṟṟuttuṉ pattiṉṟum viḷḷakkile ṉaiviḍudi kaṇḍāy; virumpum aḍiyār uḷḷattuḷḷāy maṉṟum uttā kōca maṅkaikku aracē kaḷḷattuḷērkku aruḷāy kaḷiyāda kaḷi eṉakkē.
T. V. 6.14.

Umāpati in his unique way of expression illustrates the position of the soul. Although the soul is eternally blessed by the flood (veḷḷattuḷ) of light bestowed on it by the Grace of the Lord, ān̮ava mala, the darkness stealthily (kaḷḷam) enters in and tarnishes the light and occupies the soul. The soul in bewilderment searches for light, just as the man flooded with water (veḷḷattul) does not get a drop to wet his parched throat (nāvaṛṛi)

39. Parappamaindu kēn̮miṉ̤idu pāṛkalaṉ̤ mēṛ pūñai
karappu arunda nāduṅkadaṉ̤

Parappu—restlessness. Amaindu—having quietened. Kēn̮miṉ̤—listen. Pāṛkalaṉ̤—pot of milk. Mēl—on, upon. Pūcai-cat. Karappu-cockroach. Arunda-in order to eat. Nāduṅ-to approach. Kadaṉ̤-situation.

Listen to this (the teaching of Grace) after subduing the passions (restlessness), the folly is that of the cat which while standing on the vessel of milk springs at the cockroach on the wall.

This couplet is a word of caution by Umāpati to suffering humanity. He asks us to listen to the teachings of Grace which out of compassion dwells within us and constantly guides us to the right path-the path which is sure to lead us to God. It is a great folly that we, due to our fickleness, hear the command of our passions and indulge in unworthy enjoyment of the world. By way of illustration, Umāpati gives the example of a cat which on account of its foolishness leaves the vessel of sweet milk at its disposal, and springs at the cockroach on the wall. This indicates that the foolish cat neglects the certain and the immediate and runs after the uncertain and the remote.

Further, it takes a risk by jumping on the wall because there is every likelihood of its falling down and breaking its leg. Here the point worth noting is that the cat is tempted by the cockroach which in comparison with the sweet milk is insignificant. Now, with regard to man, it is more interesting and benefiting to follow the teachings of Grace than to hanker after the unstable worldly enjoyments. In view of this truth Umāpati advises all men of the world to control their passions which betray them and do according to the command of their inner self (the command of Grace).[1]

The analogy of cat-milk-cockroach drawn by Umāpati is quite meaningful. The milk is undoubtedly the best food for the cat which was sitting on a pot of milk (pāṛkalan̤ mēl). But the cat (pūñai) being ignorant about the nourishing effect of milk, feels attraction for the cockroach (karappu) on the wall. By doing so it commits two follies; it neglects a good stuff (food) for one of inferior value on the one hand and on the other, undervalues the certain i. e. the milk at its disposal and runs after the uncertain, the cockroach on the wall at the risk of its life i. e. it may inadvertently drop from the wall and get hurt. The soul, says Umāpati, behaves in like manner. The Grace of the Lord is eternally in and around him but the display of māyā which has no stable or spiritual value arrests his attention and the soul succumbs to it turning a deaf ear to the genuine teachings of Grace. Umāpati, therefore, calls for the attention of the souls and says that they should patiently listen (kēṇmin̤) to the voice of Grace, by controlling their passions (parappa maindu).

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[1] Pappaṛavīṭṭirundu uṇarum nin̤ aḍiyār pandan̤āi vandu aṛuttār.
TV. 20–21.

40. Iṟṟai varai yiyaindum ēdum paḻakkamilā
veṟṟuyirkku vīdu mikai.

Iṟṟai—today. Varai—till. Yiyaindum—though having been one with. Edum—whatever. Paḻakkam—habits, acquaintance. Ilā—not having. Veṟṟu uyir—barren souls, Vīdu—liberation. Mikai—unnecessary, superfluous.

How can the empty souls expect deliverance when they fail to become one with Grace whose contact they are having from eternity even unto this day ?

In this verse Umāpati accuses the souls of their inability to establish a close relation with Grace who has been dwelling within them for ages. It is really bad luck for the souls that though they are in their true form, luminous and the very kith and kin of the all-wise Lord, they fall a victim to evil. Umāpati expresses his regret for the souls who are blessed with the Grace of God beginninglessly and at all time, yet cannot avail of the good services of Grace who with a kind and benevolent attitude towards them, keeps its hand ever extended to help them. It is a wonder that in spite of Grace whose endless efforts to save the souls from the tyranny of āṇava mala never slackens, the souls succumb to ignorance and act in a way detrimental to their own interest.

There is this question underlying this verse of Umāpati which is practically a crucial question in the philosophy of Śaiva siddhānta. The question is How could the evil win over the soul in spite of the everlasting protection of the Lord ? One suitable reply is that the pāśa by nature envelops the paśu with darkness and as for itself keeps aloof from Pati, the opposite nature. Pati, the Lord of all, is all love. His loving nature aches for the distressed and so extends his helping hand towards the soul and ultimately grants him the boon of salvation through his

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eternal process. Umāpati, the blessed son of Grace, notes this curse that befalls the soul and laments in sympathy for it. This is exactly the feeling of a father for his prodigal son, in distress, for his lavishness inspite of (father's) caution and admonition. So, Umāpati says : so long as the souls are empty, that is devoid of knowledge, they cannot expect liberation. In ignornce they (the souls) fail to become familiar with the Grace of God which is eternally inhabiting them and whose contact they are having at every moment. Instead, the souls accept, as it were, the slippery way under the dictate of the king of darkness, āṇava mala, which also inhabits them from eternity.

THE SUMMARY OF CHAPTER V

Aruḷuru nilai

(The nature of *Guru*-the form of Grace)

Guru is he who opens the eyes (which are closed due to ignorance) by imparting knowledge to the disciple.

Śaiva Siddhānta holds high the '*Guruvāda*' and extols its great gift of wisdom which redeems the soul from its fallen state. It expounds the truth of '*Guruvāda*' and says that *Guru* is none but God Himself who in the bound state of the soul, protects it. God as *antaryāmin* dwells within the soul and like one living in close proximity, knows the pros and cons of the souls. He then appears as *Guru* and dispels the darkness which envelops the soul by giving instructions necessary for a particular soul. The soul, however, does not know that the Lord has come down to relieve it of its enslavement to darkness. He has his reasons for assuming the human form. A hunter in order to get hold of a particular bird or beast, utilizes the services of a bird or beast of the same species. Similarly, God, in order to come in closer touch with the embodied souls, assumes the human form so that the souls embodied, may freely come to Him and be benefited by his advice. None but the *Guru*, can explain the secrets of the *śāstras*, because the essence of the *śāstras* lie in depth and hence unfathomable by any ordinary person. The *Guru* knows the inner meaning of the *śāstras* and is one with them and hence can make the best use of them to remove darkness (disease) of the soul. God remains concealed as also He appears as *Guru* in human form according to the stages of the soul. But for His Grace none can reveal the truth. The *Guru* is this Grace embodied.

CHAPTER—Five

41. Aṛiyāmai uḷniṇṛu aḷittadē kāṇum
Kuṛiyāki nīṅkāda Kō.

Aṛiyāmai—during darkness. Uḷ-inside. Aḷi—to give, to grace. Kāṇum—see. Kuṛiyāki—as the symbol of '*ācharya*'. Nīṅkāda-one who does not get away from. Kō-Lord.

The Lord that has been conferring help from within during the state of ignorance and who does never depart, assumes when the state yields place to knowledge, the symbolic form of human preceptor (*Guru*).

God is immanent in this world which He has created out of a motive, namely, the redemption of the soul. This signifies that His contact with the soul is not severed under any circumstance whatsoever. The form of contact, however, might change according to the changed state of the soul. The Grace of God latently works and directs the activities of man without his knowledge. Later, when the right time arrives, the latent Grace becomes manifest in the form of a *Guru* and conducts the affairs of man. The *Guru* is none but Śiva Himself who assumes the human form and commands the man concerned as a king does for the welfare of his subjects. What He had done as an *antaryāmin*[1] in the ignorant state of the soul is concretised and personalised later when he appears as *Guru* and imparts instruction suitable for spiritual upliftment of the soul concerned. This chapter speaks of Grace in the form of *Guru*—the Divine teacher who is the manifested mystic knowledge. The question arises as to whether it is iucumbent on Him that He

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[1] The Bṛhadāraṇyaka upaniṣad expounds *antaryāmin* as God acting from within man keeping Himself concealed from man's understanding. It appears in all the *mantras* of the upaniṣad and this *antaryāmin* Brāhmana forms the bedrock of the śrutis on which the doctrine of Śaiva siddhānta is based.

Himself should come as *Guru*. Could a learned man not serve the purpose ? The reply is in the negative. The word *Guru* implies one who is capable of removing ignorance or darkness. The chanting of the word '*Guru*' itself grants knowledge, burns the sins and helps the realisation of Śivan. The place of *Guru* in Śaiva siddhānta, is very high. Umāpati who is also an adherent of the Vedic tradition has laid much stress on the *Guru* at the spiritual level.[1] Only that knowledge which is gained from an *āchārya* is the true knowledge. The *āchārya* is one who enables us to cross the sea of ignorance; his knowledge is perfect and only he is capable of rowing us ashore.

The siddhāntin maintains an unflinching faith in *guruvāda* and one of the main features of their doctrine is that the *Guru* is none but the Śivan manifested. The ever-compassionate Śivan energises His Śakti (the Grace) who assumes the form of *Guru* and appears before the soul in sakala state to teach it the purport of the *śastras* and to guide it on the path of redemption from bondage. This marks the end of the function of Tirodhāna Śakti and the advent of Anugraha Śakti of the All Graceful.

In this couplet Umāpati has laid stress on two main issues. Firstly, the Lord remains in inseparable union with fettered soul i. e. the soul darkened with ignorance (aṛiyāmai) by the predominance of evil. It clarifies the position on the one hand that the soul should never feel depressed or helpless, as the Lord does not get Himself away (nīṅkāda) from the soul in the bound condition. The second point which is clearly indicated in the couplet, is that the *Guru* is none but the Divine Form (*Anugraha*) of the Lord Himself. The couplet exhibits the idea of God's immanence and transcendence i. e. He is working from inside as *antaryāmin* immanently and appears as *Guru* which is the manifestation of the transcendent God. It is needless to say that He does not exhaust Himself in the universe as the pantheists advocate. He is ever fulfilled and enjoys complete freedom and there is no bar to His manifesting Himself differently at a particular time or place.

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[1] Chāndogya upaniṣad says that only he who has an *āchārya* knows the Ātman.

आचार्यवान् पुरुषो वेद ।

IV. 14.2.

42. Akatturu nōykku uḻḻiṉar aṉṟi adaṉai
cakatta varum kāṇ pārō tāṉ.

Akadam–inside. Nōy–illness. Uḻḻiṉar–the inside man. Aṉṟi–except. Cakattavar–people of the world. Kāṉ pārō–do they see ? tāṉ–it.

Who will be able to see (know) the internal disease (of the individual) except the person within ? Will the people of the world (living outside) be able to see (know) it ?

Will any person other than an inmate know the afflictions from which the person concerned has been suffering ? The question itself is a reply to the query as to why the Lord should appear as *Guru*. He, who was the *antaryāmin* manifested Himself in the form of *Guru*. It is our practical experience that only the inmate of a house knows every secret of the house which it is not possible for one to gather from outside. This was the objective of Grace to know the pros and cons with regard to the soul and provide guidance accordingly. Being active from within as *antaryāmin*, Divine Grace prepares the field and as *Guru* by His instructions and examples rids the soul from the illusion due to *māyayā* and other malas. To defeat an enemy of the stature of āṇava is possible only with the help of the All Powerful. The All Powerful here is Himself taking the initiative as He is also All Graceful. As *antaryāmin* He prepares the case history and as *Guru* He administers proper medicines to cure the soul of his ailments. None but He can do it. It is easy to understand that the presence of *Guru* in a form that may be readily recognised by the soul, is necessary to bring about a drastic change in the life of the soul which is under an enchantment and enveloped with darkness. The explanation offered in this couplet removes all doubts with regard to God's advent as a *Guru.*

In this verse the *Guru-tattva* is introduced as one that is not of this world. The world (cakam) and men of the world (cakatta varum) are not competent to cure the ills of man being not sensitive to it. Only He that is acquainted with it 'from within' can be equal to curing it. Such is the Guru.

43. Aruḷā vakaiyāl aruḷ puriya vanda
poruḷār aṛivār puvi.

Vakai— type, kind. Puriya—to do or to give. Poruḷ—Wealth, substance, being. Aṛivār—the knower. Puvi—world.

How can the world know (Him) who has come down to bestow (His) Grace in a manner not hitherto bestowed by Him (and therefore totally new and strange) ?

Granting that the Grace of God appears in the form of *Guru* the question arises : can everyone recognise the *Guru* ? The couplet puts this question as to who among those born in this world, is able to recognise the divine dispenser of Grace (*Guru*) who made no manifest appearance before. The reply is that the ordinary men cannot discern the truth. The Grace manifested as

Guru, on the contrary, is taken to be a man like one of themselves. The cosmic function of Creation, Preservation and Destruction are done by Him without a manifest appearance. His actions are shrouded with mystery to ordinary people. His human form and human dress are deceptive and render it difficult to recognise Him. Hence Umāpati emphasises the difficulty of knowing God in human form.[1] It is a problem as to how the soul shall know the Divine Grace and the Teacher. Umāpati says that the souls who are slaves to the senses (ignorant with dark thoughts) cannot be expected to know and recognise the Teacher. The souls whose understanding is veiled by the darkness of āṇava mala on the one hand and who, on the other hand, are indulging in sensual enjoyments which are fleeting and unreal, can hardly be expected to know the blessedness of the mystic wisdom and the Grace embodied in *Guru*, the latter being instrumental to the attainment of the former. It is worth mentioning here that the mind usually is too fickle to concentrate on a particular object, rather, it roams about unsteadily to attend to the call of senses without any discrimination whatsoever. This is a state quite uncongenial for the realisation of truth. The couplet gives reasons as to why it is not possible for human beings in their ignorance, to recognise the divinity of the *Guru* ?

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[1] We may compare this idea of Umāpati with the Lord's exposition in the Bhagavat Gītā.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥

Bh. G. IX. 11.

It may also be noted incidentally that Bhagavān Lord Kṛṣṇa assumed the human form and became the charioteer of Arjuna, but when He revealed in Himself the entire creation (viśwarūp darśana) Arjuna was completely unnerved to see His supernatural form. He heaved a sigh of relief when the Lord called off His *aiśwarya* and appeared in normal human form.

Bh. G. Ch. 11.

दृष्टवेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥

Bh. G. XI. 51.

The *Guru* is here referred to by the significant expression 'poruḷ' which means wealth, substance, being. How can the world understand the ways of the *Guru* who comes to dispense or bestow Grace in a manner hitherto not done by Him and is therefore totally new and strange ? If He did not bestow His Grace earlier it was because the soul was as yet not 'ripe' for the reception of Grace. The readiness or ripenness to receive Grace is brought about by the slow and imperceptible process of 'evolution' through repeated births and rebirths in different forms of life, which is the work of the 'hidden' Grace. When the right moment arrives the Grace hitherto working 'concealed' reveals itself in its true colour. This is what is dramatically represented by the appearance of the *Guru*.

44. Poy iruṇḍa cindaippoṛi yilār pōdamām
mey iraṇḍum Kāṇār mika.

Poy—falsehood. Iruṇḍa—dark. Cindai—mind. Poṛi—intelligence. Pōdam—intelligence. Mey—truth. Iraṇḍum—both, Kāṇār—will not see. Mika—very much.

Mind that is darkened by ignorance, deluded by false sense perception, cannot see the two (the teachings of Lord's Grace and the *Guru*.

The soul in the sakala state in which all the three malas, māyā, karma and āṇava are active cannot see the blessed Truths. Sensual enjoyments overpower all other considerations and in intoxication they turn a deaf ear to the Divine teachings and turn their eyes from the preceptor. All their understandings are veiled by the malas and they fail to appreciate and accept the Grace in the form of *Guru*. The couplet strongly denounces the worldly attachments which stand in the way of the spiritualisation of the soul. Good and valuable advices seem to be sour to the taste of the souls who are attracted by the fantastic phenomenal appearances. Just as a thief is reluctant to listen to moral advice, so the perverted soul tries to keep aloof from the Preceptor and his teachings. The manifold expressions of māyā draw it towards its senses and render it blind to the shining qualities of the *Guru* and disinclined for chastisement. The couplet puts much stress on the futility (poy) of worldly enjoyments which are momentary on the one hand and illusive, on the other. The souls in ignorance cannot understand the pretensions of the worldly appearances and also cannot realise the importance of the enlightenment that the *Guru* offers them, out of Grace. So they remain far from Truth which is dual (mey iraṇḍum), namely *Guru* and his teachings.[1]

45. Pārvai en̤a mākkaḷai mun̤ paṟṟip piḍittaṟkām
porvai en̤akkāṇār puvi.

Pārvai—sight (decoy). En̤ā—as. Mākkaḷ—animals. Mun̤—in the beginning. Paṟṟip Piḍittal—to catch and hold. Pōrvai—cloak. En̤akkānar—do not know, Puvi—world.

As the decoy attracts (and entraps) other animals (of the same species) likewise under the cloak of human form, God attracts (the world): Alas, the world does not know of it.

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[1] The Lord in the Bhagavat Gītā has expressed the same idea to Arjuna.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरींचैव प्रकृति मोहिनीं श्रिताः ॥

IX. 12.

It is said that even a devotee of the status of Śrī Arjuna trembled at the sight of the Lord in His *svarūp* (own form); how then, an ordinary man see the *Guru* in *svarūp* and not be afraid ? Umāpati by way of further elucidation sets an example of an every-day experience of ours. It is very common in this world that a beast or a bird of one species is used (by the hunters) to entrap other beasts or birds of the same species. The same method, as it were, has been applied by the Lord keeping His own identity concealed. He appears before the man of the world in human form so that they might feel easy and comfortable in His presence. Grace clothed in human form, attracts man and gain his confidence and acceptance which facilitates in infusing in him the light which is life for him. Two positive ends coming in proximity to each other gives out a spark, so the latent knowledge in the soul coming in contact with the embodiment of knowledge (*Guru*) gets ignited as it were.

In this couplet Umāpati emphasises the point that because of the limitation of man, God hides Himself in cloak (pōrvai), the human form, so that the embodied soul may feel itself intimate and be attracted as the decoy (pārvai) is the cause of attraction for animals belonging to the same class who naturally draws near to it. The example in the couplet fully clarifies the intent of its author. Here stress has been given on the shortcoming of the people of the world in the matter of discrimination. The example shows that the hunters take help of decoys to entrap other animals of the same species. The animals have no discriminating power and so quite easily fall a victim to the secret design of the hunters. Similarly in the world the influence of āṇava mala added by the charms created by māyā ensnares the souls. Captivated by the varied and enchanting display of māyā, they live a doomed life. The ever compassionate Lord feels pity and finds ways and means to redeem the fallen souls. He knows that in order to attract the human soul it would be better for Him to assume human form. The *Guru* is that form but the world does not know it. If the animals knew the decoy as decoy they would shun its company. It is due to their ignorance and at the same time a natural attachment to the same species, they draw nearer to the decoy. God knows that the people enveloped in darkness would not welcome His direct approach and thus takes the human form so that man may easily come in contact with Him.

46. Emakkeṉ evaṉukku evai teriyum avvat
tamakkavaṉai vēṇḍattavir.

Emakku-to us. Eṉ–what. Evaṉuṉ–which man. Evai-which, what. Teri–to know. Tamakku–to those people. Vēṇḍa–if requested. Tavir–to remove, to avoid.

Think not 'what is He to me (but another human being like myself). Who knows what without the guidance of Him who reveals appropriate to the respective ripenness or maturity of souls ?'

It is absurd to question the need of a preceptor. Such a doubt should never torment man since even to understand the *śastras* one needs a *guru* to expose the *tattvas* in them. In this verse Umāpati emphatically asserts that it is the *Guru* only, (the human form of God) who is able to reveal the Truth. God Himself In the form of *Guru* brings home the Truth to the disciple and removes (tavir) all evils.

The doctrine of *Guru* rests on the presupposition that one cannot be one's own teacher. Knowledge of truth will have to come from outside one's own self. Ultimately He that is the very embodiment of truth, will have to reveal Himself. It should not be thought that scriptures are sufficient, and that one is free to approach them with one's unaided understanding. Scriptures are surely there, but 'understanding' what is contained therein is not possible without the help of a living witness to the truth, namely the *Guru*. The scriptures will not reveal their hidden meaning. One will be always in a state of confusion and conflict, however learned he is. So. says Umāpati, "Don't think of what use is a *Guru* for me who is also another man like me" (emakken̤ evan̤ukku evai teriyum).

47. Vida nakulam mēvin̤um meyppāvakan̤in̤ mīḷum
kadan̤iliruḷ pōvativan̤ kaṇ.

Vida—poison. Nakul—mongoose. Mēvu—to get afixed, to come. Mey—true. Pāvakan̤—one who has truly assumed. Mīḷum—to return. Kadan̤il—in the same manner. Pōvadu—removes. Kaṇ-eyes.

The removal of the darkness (of impurity) from him (i. e. the individual self in fetters) is of the order of destruction or counteraction of the effect of snake poison accomplished not by the actual presence of the mongoose (enemy of snake) but by one in contemplation of identity with that animal.

One may think that Divine Grace is enough to enlighten one to knowledge. What then necessitates Śivan's appearance in human form ? Umāpati cites the exmple of curing a person who has been bitten by a snake. The presence of a mongoose (enemy of snake) would be of little avail to cure the victim of the poison that has entered his system. A skilful physician must be called to remove the poison. The snake-charmer knows the mystic art of identifying himself with the mongoose to cure the victim of a snake bite. By this example Umāpati specifically indicates that Śivan is the only knower of the mystic wisdom. Who but

Śivan possesses this magic wand, the display of which only can cure the soul of its malady. Apparently none else can do it and hence Śivan's appearance as *Guru* is quite significant for the spiritual enlightenment of the downfallen soul in this world.

To be more explicit, it can be said that a *mantra*, however powerful it might be, requires one to energise it. Only he who knows the core of the *mantra* and the process to enliven it can only activate it. Śivan and only Śivan in the form of *Guru* is competent to do so. Thus the bond is loosened only by the Divine Teacher. The Teacher identifying himself with the *mantra* looks upon the disciple with the eye of mystic wisdom which burns all that is undesirable and brings forth the knowledge of truth.[1]

In this verse Umāpati tries to show the greatness of Grace by citing an example. In order to remove the poison (viḍa) of a snake the presence of a mongoose (nakulam) is quite immaterial. It is the meditation on the divinity of the (pāvakaṉ) form of *mantra* invoking the power of the mongoose over the snake that draws out (mīḷum) the poison i. e. destroys the effects of poison. In the same way spiritual darkness (iruḷ) can only be removed (pōvadu) by a gracious sight (kaṇ) of the *Guru*.

The assumption that is implied here is the Āgama thesis that behind every form of life, animal, reptile or bird, there is a presiding divinity which is of the form of a *mantra*. Eventually the *mantra Śakti* is traceable to the original source of Śiva Śakti.

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[1] Uttā kōcamaṅkaiyuḷ irundu
vittaka vēḍam kāttiya iyalbum,

— TV. II. 40–49.

48. Akalattarum aruḷai ākkum viṉai nīkkum
cakalarkku vandaruḷum tāṉ.

Akala–to go away. Akalattarum aruḷ–Grace which bestows release. Ākkum–to mete. Viṉai–action. Nīkku–to remove. Cakalar–those who are in sakala state. Vandaruḷum–bestower. Tāṉ–He.

For the sake of the sakala class of souls, He descends (as one of them i.e. in human form, as *Guru*) and bestows Grace. To other classes of souls, He causes the onset of his Grace in a more direct way.

It has been proved by now that the Divine Teacher in human form, slackens the grip of the mala. The likely question after that is, whether everybody, irrespective of caste, colour and creed, is entitled to this Grace or not. St. Umāpati gives a prompt reply to it saying Śivan reveals Himself to the vijñāna-kalas and the pralayākalas in their inner consciousness or 'before' them and rids them of the most virulent of the malas–the āṇava mala. For the sakalas He bestows His Grace by imparting knowledge and enlightening them as a teacher (*Guru*) in human form.

This couplet impresses on us that none is denied the Grace of God and that it is adapted to the degree of bondage of the soul. The souls are in three different states of bondage having different characteristics. He knows best the form and the method which will prove fittest for the particular soul in the context of the state he is in. In sakala class of souls all the three malas (bonds) māyā, karma and āṇava are at work. The Grace technically termed as Tirodhāna-Śakti has been at work preparing the sakala soul to its destined goal. The gradual improvement leads the soul to a position which calls for the advent of the

Guru–Grace in human form which represents the beginning of Anugraha-Śakti. The soul in vijñānakala and pralayākala are definitely in advanced states. They are not bound or fettered by māyā and karma. But the arch impurity, namely, āṇava mala still persists. For its removal Lord's Grace penetrates into the innermost recess of consciousness and slackens the bond. Of course, there is difference in manifestation of Grace to vijñānakalas and pralayākalas. In the former, Grace dwells in the soul in the form of wisdom whereas to the pralayākalas God shows His Grace through His *tatastha* form.

The verse describes the different ways or manners in which God uses His redemptive power—*Aruḷ-Śakti* (akalattarum aruḷai) to get the souls released which remain in different positions in accordance with the varying intensity of the three kinds of bonds. For the sakala state (cakalarkku) God 'descends' from the state of complete trascendence and assumes a human form to bestow His Grace (vandaruḷum tāṉ) and for the others i. e. pralayākalas and vijñānakalas (akalar), He shows His Grace more directly (tarum aruḷai).

49. Āraṛivār ellām akaṉṟa neṛiyaruḷum
pēraṛivāṉ vārāda piṉ.

Āraṛivār–who will know. Ellām–all. Akaṉṟa—having been removed. Neṛi–path. Akaṉṟa neṛi–the path that is beyond everything. Pēraṛivāṉ–One with that Supreme knowledge. Vārāda piṉ—if he does not come.

Who will know unless the Supreme One, the Great Knower of everything, does appear and reveal the path that transcends everything (beyond the categories of intellect).

God, for the sake of man, assumes the forms of man Himself. So Umāpati says "who will know the truth unless the Great Gracious Revealer, the All-Wise does not reveal Himself as the Divine *Guru*[1]. Śiva *sayujya* or communion with God or even the knowledge of God which is the means for such union is impossible in the absence of *Guru-kṛpa*.

This assertion fully clarifies the position of *Guru* as Śivan Himself who surpasses the *adhvas* described in the Tantra and the thirty-six tattvas. He can be compared with Himself only. Words fail to express Him and speech gets confused. He is unfathomable. So it is but He alone who is in a position to impart knowledge about Him.

In this verse Umapati says that no knowledge would be possible (ārarivār) if the all-knowing (pērarivāṉ) God were not to descend as *Guru* to impart knowledge (vārada piṉ) who graciously vouchsafes the means that transcends all things of the world (ellām akaṉra neriyaruḷum).

50. Ñāṉam ivaṉ oḻiya naṉṉiyiḍum naṛkalaṉal
pāṉu oḻiyap paḍiṉ.

Ñāṉam—knowledge. Ivaṉ—this man. Oḻiya—except, without. Naṉṉiyidum—will come nearer. Nal-kal—good stone. Naṛkalaṉ—crystal. Pāṉu—sun. Pānuoḻiya—rays of the sun. Padiṉ—if it is so.

If the crystal can reflect light without the interference of the sun, then knowledge can dawn without the help of Him (*Guru*).

Umapati, in his fiftieth couplet opens the eyes of those who believe that Śivan's appearance as Guru is not indispensably necessary saying that the mystic knowledge without the assistance of *Guru*, may be possible if the crystal can be made to light the fire without the rays of the sun. The crystal may be bright and clear but without sun-rays it cannot burn even a small piece of cotton. Similarly whatever stage of perfection man might attain, he cannot attain the height of mystic wisdom without the Lord's intervention.

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[1] TV. XXIX. 30.

In this verse Umāpati establishes the truth in a negative way and with the help of an example. He says, if the crystal (naṟkalaṉ) could emit fire without the rays of the sun (paṉuoḷiya) only then knowledge could be attained without the advent of the *Guru* (ivaṉ).

THE SUMMARY OF CHAPTER VI

Aṛiyu neṛi

(The path of knowledge of Grac e)

In this chapter the author deals with the light on the path. How to know Him ? Śaiva Siddhānta does not admit of any condition with regard to the dawn of Grace on the soul. But it suggests that Grace works in a process of its own which is ordained by God Himself. This process leads to the state of *karma-sāmya* which means absence of attachment i.e. in this state the souls do not hanker after fruits for the deeds done. The motto in this condition is 'Work for the sake of work alone and dedicate all fruits to the Lord'. This state being attained by the soul, Grace invariably descends on it. For the attainment of this state, the soul has to reap the fruits of its karma of three types, namely, the sañcita-karma, the prārabdha karma and the āgāmi karma. Once the soul dedicates itself to the Lord, its only objective is to be in union with Him as the body is in union with the soul. Meditation on Grace is its only aspiration and its ideal is one of complete surrender and no hankering. It is content with what God gives it and does not grumble for more nor is it keen to fathom out the Supreme Intelligence. It considers all its actions as Lord's actions and remains indifferent about the outcome of the actions done. Its mind remains absorbed in the thought of Grace, enjoys Bliss in it and sees God everywhere and in everything. In a nutshell, the soul completely loses itself in the light of Grace.

CHAPTER—Six

51. Nīḍum iruviṉaiyum nērāka nērādal
Kūḍu miṛai catti koḷal.

Nīḍum—extending. Iruviṉai—twofold of Karma. Nēr–equal. Nērādal—Coming to the presence. Kūḍum–possible. Iṛai catti koḷal–power of God i.e. the Grace that is bestowed.

When the two-fold actions become equal and balanced (resulting in indifference about fruits) and stand face to face, then (and only then) is possible the Descent of the Power of God.

It is a self-evident truth for the blessed that God's Grace descends on earth to redeem the soul. It is a word of consolation for man, who is caught inexorably in the wheel of *saṁsāra*. So he enquires impatiently when the *Guru* will appear. He knows by experience that every event in the world takes its own course and time.[1] It is the law of the universe as ordained by God Himself. Hence he fears lest it be delayed. Umāpati's spontaneous reply is that when the deeds, good and bad, are evenly balanced, the energy of the Lord i. e. the Grace of God descends. The obstacles on the way to the attainment of knowledge are āṇava, māyā and karma. This couplet refers to karma in particular which produces pleasure and pain. Man floats in the current of karma with intervals in time which we call death. It is a pause and a rest granted by Grace to the soul. But again it has to resume where it left off, to enjoy or suffer the fruits of its karma. Karma begets karma whether it is good or bad. The epithet 'good' means happiness in the worldly sense. On the other hand, bad karma causes suffering. Both are chains. Even the good actions cannot help us in attaining salvation. Therefore there must be a third stage which balances the two. It is not counter-balancing in the ordinary sense. On the contrary, it is indifference to the fruits of karma.[1] By experience, in this world, man knows that the result of actions, good and bad, are both ultimately fetters (golden or iron). Thus he feels it to be irksome about the effects of karma and the spirit of detachment ensues. He abhors the once covetable heaven equally with the ever detestable hell. This is *karma-sāmya* and the spontaneous advent of *tīvratara - Śaktipāta* annuls the primordial evil (āṇava mala) at one stroke. Attainment of *karma-sāmya* and descending of *Śakti-nipāta* are spontaneous. In this verse Umāpati describes *Śakti-nipāta* as the correlate co-efficience of *karma-sāmya*. He says when the two deeds (iruvin̤aiyum) i. e. the good and the bad actions stand face to face (nēraka nērādal) i. e. become balanced,[2]

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[1] Puṛaccamaya neṛi niṉṟum.

—SSS. 8.11.

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1. न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥

Bh. G. IV. 14.

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबन्धन्ति धनंजय ॥

Bh. G. IV. 41.

2. To attain *karma-sāmya* and the necessary detachment from the so-called pleasures of the world, attachment to the feet of the Lord is the viable condition. God is *āpta-kāma*. He is the ordainer (*niyāmaka*) of all karmas but remains untouched by them. To understand this transcendent state of Lord means detachment with the world and union with God. A spirit of complete surrender to the feet of Lord and to firmly and unswervingly hold it, are the paths to secure the boon.

One should love the feet of Lord, then only he will be cherished. Lord is without any desire. He is *āpta-kāma*. Hence He is the only means to leave the pleasure and pain of the world.

Paṛṛuka paṛṛaṛṛān̤ paṛṛin̤ai appaṛṛai; paṛṛuka paṛṛu viḍaṛku.

Kuṛaḷ. 35–350.

only then receiving of the Grace that is bestowed (iṛai catti koḷal), is possible (kūdum).

52. Ēkaṉ aṉēkaṉ iruḷ karumam māyai iraṇḍāka
ivai āṛādiyil.

Ēkan—one. Aṉēkaṉ—many. Iruḷ—darkness. Karumam—action. Māyai iraṇḍāka—twofold māyā. Ivai-these. Āṛādiyil—six beginningless.

One, manifold, darkness (ignorance), actions and two-fold māyā : these are the six (eternal) categories which have no beginning.

It is established that the *Guru* is indispensable for receiving true knowledge. The question arises as to what are the objects of knowledge. Umāpati in this couplet tells the world that the *Guru* teaches us the six entities beginning with 'The One'. The other entities are : the manifold, the souls (paśus) are many; the āṇava which is darkness; actions and the twofold māyā (śuddha and aśuddha) which are the substratum (inert and changeable) of the phenomenal universe. These entities are all beginningless.[1]

God : God is the only 'One'. It means not negation of other realities but the affirmation of one supreme Reality who lords over all though the others are co-existent with Him. Śivan is God. The omnipotence of Śivan which the other realities lack is the logical argument of the oneness of Śiva. Śaiva siddhānta in a realistic way puts before the world a philosophy with Śivan, the God of destruction as the only aftermath. He is the only substance.

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[1] Bhagavat Gītā also maintains a similar idea as under :

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥

Ch. XIII. 19.

Soul : The souls are innumerable in number. They are next to God and merit all the qualities of God except His omnipotence. That they are beginninglessly overpowered by āṇava and also their attachment to the world vindicate their lack of power to protect themselves from the evil. The Gracious God naturally grows compassionate to see their downfall and rouses His Śakti to pick them up from the mud and to restore to them their real status.

Āṇava : The darkness that beginninglessly eclipses the souls is called the āṇava mala. It is inert, yet characteristically capable of polluting the soul, which proves its existence. The activities of God and those of āṇava are poles asunder. It cannot bear the contact of Śivan. One is all Light and the other is all darkness.

Māyā : This world of our experience is an effect since it has parts. An effect as it is, it must have a cause. The seers of different schools have seen this cause in different ways. Some as *paramāṇu* (atoms), others as prakṛti (the cosmic material) as the ultimate cause of this material world. The siddhāntin realises that there must be a substrate even subtler than prakṛti and *paramāṇu* underlying this physical world and they upheld māyā to be that substrate. Due to its subtlety in primal state, it is even imperceptible.[1] It is indestructible and eternal. It is formless and all - pervasive. Tanu, karaṇa, bhuvana, bhoga are its evolutes.[2] Māyā in the course of its evolution passes through many stages. Broadly speaking, there are two stages, namely, śuddha māyā and aśuddha māyā. Aśuddha māyā has again been sub-divided into two : aśuddha māyā and prakṛti māyā with their respective deities (agents), God Sadā-śiva and God Rudra respectively. Śuddha māyā, i. e. māyā in its primal stage has Śivan as

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1. SP. 23.
2. SSS. 2.53.

the agent. The divinities that act upon aśuddha māyā have their abode in śuddha māyā.[1] In other words aśuddha māyā and prakṛti māyā are simply the order carriers of śuddha māyā, which has rich evolutes (Śiva tattvas), namely, the Śuddha māyā (jñāna śakti), Nāda (kriyā śakti), Bindu (jñāna and kriyā in equal measure), Sādākhya (mainly kriyā), Māheswarī (mainly jñāna) and Śuddha vidyā. Śuddha māyā is known under different names Māmayā, Kuṭilā, Kuṇḍali and Bindu,[2] and is operated by Śiva Himself.

Aśuddha māyā which is also called Adhomāyā and Mohinī is māyā mixed with karma and hence impure. Śiva does not act on it directly. From Aśuddha māyā kalā, niyati, kāla, vidyā and rāga are produced[3] which have distinct functions in the material world.

Karma : Karma means the activities of the soul in its embodied state. Karma is good as well as bad which constitutes the merit and demerit of the soul from which results pleasure or pain respectively. The fruit of karma is inescapable and there is no balancing of the two in the way that some good deeds done will wipe out the bad actions.[4] Each karma, whether good or bad, leaves a fruit which the soul must confront. The souls are floating on the stream of karma, the Gracious God constantly watches over the activities of the soul, rewards them as an incentive for good action and punishes them for rectification when the souls commit any offensive action.[1] Ultimately He appears Himself in the form of *Guru* to guide the soul on the true path of karma and thus to lead him to *karma–sāmya*.

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[1] SJB. Mā. p. 134.

[2] Ante p. 75, 76.

[3] SSS. 2.55, 56.

[4] Ante. p. 89.

In this verse Umāpati has described the categories of Śaiva siddhānta and also asserts that these are beginningless in their nature. The word 'ēkaṉ' indicates the One i. e. God; 'anēkaṉ' stands for the souls which are innumerable in number; 'iruḷ' means darkness–the primordial evil i. e. āṇavam, karumam is the action which accounts for transmigration of souls and lastly māyā of two kinds (māyai iraṇdu) i. e. pure and the impure—these six categories are described by Umāpati as having no beginning (ādiyil).

53. Ceyvāṉum ceyviṉaiyum cērpayaṉum cērppavaṉum
uyvāṉ uḷaṉeṉṟu uṇar.

Ceyvāṉ—one who does. Ceyviṉai—his action. Cēr–to reach, to put them together. Payaṉ—result. Cērppavaṉum—one who reaches the effect to the doer. Uyvāṉ—one who gets elevated. Uḷaṉ—is there. Aṉṟu—one. Uṇar—know.

The doer, the deeds that are done, the fruits accruing (as the consequences of deeds), the dispenser or giver of the fruits of deeds, know in order to be liberated that these four alike are real.

The soul cannot remove the darkness by its own efforts. Therefore God in His Grace has arranged for a gradual improvement which constitutes the kevala, sakala and śuddha states. The last being the state in which the ego melts away and the soul becomes free to enjoy eternal

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[1] SSS. 2.35.

Bliss. But to attain that state some preliminaries are to be observed. In that, Umāpati says that man must know the doer, the deeds done, the fruits thereof and the Lord whose Grace only may make clear to the soul the significance of the deed done.

The ego is the bar on the way of knowledge and hence the banishment of the ego is the only remedy for the attainment of the Truth. It is ignorance which hides to us the Truths and makes prominent the ego and we become busy with 'I' and 'me'. Umāpati, in this couplet advises us to exert ourselves to know the 'I', the 'deeds' which are supposed to have been done and their effects and also the 'Lord' who in His own time brings these deeds home to the soul. The knowledge of good and bad deeds, pleasures and pains follow our actions and the Lord Who actuates each and every action paves the way for the realisation of the Truth. There is no doubt that having acquired these knowledges, one obtains complete freedom from all sorts of selfishness. Thus the ego is subdued entitling the soul to liberation.

In this verse, Umāpati propounds the truth of Śaiva siddhānta theism that to achieve the real knowledge one must know comprehensively how Divine providence works. Understanding of the working of karma involves acknowledgement of the reality of the agent who performs action (ceyvāṉ) of the action itself (ceyviṉai) that operates in a cause effect sequence, of the twofold consequences or fruits of action befalling the agent (cēr payaṉ) and lastly, of the One that metes out the respective consequences of actions to the agent (cēr pavaṉ). Even if one fails to know one less than all, the understanding of God's Grace remains incomplete and consequently there could be no prospect of being liberated from the bondage of karma.

54. Ūṉ̤uyiral vāḻ̤um orumaittē ūṉ̤oḍuyir
taṉ̤uṇar vōdu oṉ̤ṛām taram.

Ūṉ̤uyirāl— (ūṉ̤+uyirāl) — with the soul the body. Vāḻ̤um-living. Orumaittē-in the same way. Ūṉ̤oḍu-with the body, in the body. Tāṉ̤uṇar vōdu-Supreme Intelligence. Oṉ̤ṛām taram-On the same level.

As the body is preserved and guided by the soul, the soul (in its turn) is enlightened and guided by the Supreme Intelligence.

It is admitted that the soul has a right to attain salvation. If it is attainable the question arises as to what is the relation between the soul and the Lord. Umāpati's reply to this is that the relation is like that between the body and the soul. The body lives through its connection with the soul. Similarly the embodied soul lives in union with Divine Grace. To a man, the relation between the soul and the body is very intimate, so much so that he can hardly distinguish between the two. As a matter of fact, all the functions of the body are due to the soul. A dead body has no function, because it is bereft of soul. Similarly, the soul is dependent on the Lord for everything. He receives the light of the Lord which prompts him to action. The extremely subtle Grace acts from within without being perceived by the naked eyes. Evidently therefore, the soul does not act of its own accord.[1] The Lord through His Grace acts in this way and thus saves the soul. In this verse Umāpati describes the way, in which God directs the soul, by the example of body and soul. As the body is being vivified by the soul (ūṉ̤uyirāl) so also the soul is being vivified by the union with the

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[1] Evviḍattum iṛaiyadiyaî iṉ̤ṛi amaintoṉ̤ṛai
aṛindi yaṛṛi yiḍā uyirkaḷ.

—SSS. 11.7.

Supreme Intelligence (tān̤un̤ar vōdu) i. e. without the guidance of Grace, the soul is quite unable to exert itself and to do any work of its own accord. In other words, it is the Divine Intelligence only which makes the soul active.

55. Tan̤n̤iṛamum pan̤n̤iṛamum tān̤ām kaṛṛan̤mai tarum
    pon̤n̤iṛam pōl man̤n̤iṛam ippū.

Tan̤n̤iṛam-one's own colour. Pan̤n̤iṛam (pal+n̤iṛam)-many colours. Tān̤—he himself. Kaṛṛan̤mai (kal+tan̤mai)-nature of the stone. Pon̤n̤iṛam—golden colour. Pōl—like Man̤n̤iṛam—diverse colours. Ippū—the Great Flower (the Grace).

As the crystal exhibits many colours with the help of the golden rays (of the sun), in the same manner the eternals owe their colours to This Great Flower (the Grace).

In clarification as to how Grace operates upon the soul, Umāpati says that the crystal has its own transparent brilliancy which it owes to the sun and reflects the varied colours in the light of the sun. In like manner the souls bear and reflect the light of the Lord. The crystal reflects the varied colours of the sun as also its brightness (as it is in the mid-day). For the souls, Grace is the sun due to whom they get varied states and act differently as also they shine in full brilliance in which all variations get merged which is also due to Grace. The position may be explained by a simile of the eye and the external objects. Both the eye and the external objects owe the light from a third source and thus the function of seeing takes place. God's Grace similarly acts upon the objects known, as well as the knower (soul). The Grace of God permeates everything whether it is an animate or an inanimate object. This couplet along with the two preceding couplets enumerates the Lord's method of guiding the destiny of the soul.

The verse has a particular noteworthy aspect. This is conciliation of justice and compassion. The colourful world that we see before us is a gift of His greatness. The energy of wisdom irradiates the soul and permeates the world. He grants the soul every possible colour by way of justice done to the soul and the soul enjoys the colourful world. But His act of giving does not end here. Extremely compassionate as He is, He at last gives His own brightness to the soul. The position has rightly been compared by Umāpati with the sun's effect on crystal. The crystal with the help of the sun reflects different colours But at noon the sun at its zenith floods the crystal with its own brightness God also directly acts to impart highest knowledge to the soul enlightened by which the soul shines as bright as He. Everybody knows that the supreme knowledge can be bestowed upon the soul only by Lord Himself. But this takes place at the end of the process prior to reaching the goal, The eternal soul derives its diverse colours (maṉṉiṛam) which are none but indicative of different levels. Grace, however, is the source of colours. It is a flower (pū) with petals of deep colours which are reflected in the crystal.

56. Kaṇḍollai kāṇuneṛi kaṇṇuyir nāppaṇoḷi
uṇḍillai alladu oḷi.

Kaṇḍollai—to see properly. Kāṇuneṛi—the way of seeing. Nāppaṇ—in between. Oḷi—light or Grace.

Seeing is impossible without the presence of light in between the eye and the object. Similarly without the Light of Grace in between, the soul cannot see (God).

One may ask : Is the advent of Grace imperative for the act of seeing ? Umāpati tells the world that the soul is intelligent and it can see with its eyes only when it is in contact with the Supreme Light. Between the soul and the object to be known, the presence of the Light (Grace) is indispensably necessary, failing which the soul cannot see. The indication in this couplet is that without Grace the intelligence of the soul is clouded. The senses act adversely and obscure the clear vision of the soul. The light of mystic wisdom sets things right and removes the cataract in the eyes of the soul. As long as Grace does not dawn upon the soul it is deluded by 'I' and 'mine' (ego influence) and indulges in false vanity. God's Grace comes to its succour as the saviour.[1]

57. Puṉ ceyali ṉōḍum pulaṉ ceyal pōl niṉ ceyalai
maṉ ceyala tāka madi.

Puṉ—inferior, small, mean. Pulaṉ—sense organs. ceyal–action. Pōl–like. Niṉ ceyal–your action. Maṉ ceyal–the acts of the eternal Grace. Madi-treat, accept, know.

Like the union of the senses when they function with the function of the finite agent, (you) understand in turn your function as verily of the function of the Lord.

All that we see and do are seen and done by Grace. Umāpati explains this truth by a simile in his esteemed couplet. The soul perceives through the senses. The senses serve the soul as its instruments. Similarly the soul acts but in each step of its action it gets constant guidance of the active energy (Grace of the Supreme). In a nutshell, we live and act under the guidance of the Lord.[1] But we have no knowledge of it. He remains unperceived and ununderstood till the time is ripe enough for Him to appear in form. The real *Pati-jñāna* is also the result of action and interaction of Śiva's Grace acting upon all our works. It is in His justice, guidance and, above all, compassion that we live and have our being.[2] In our day-to-day experience, we find the organs obey the lower senses and the relation is soul's contact with the external world but in its reverse action it itself becomes the instrument of the eternal Bliss. Umāpati exhorts that one should consider his activity (nin̤ceyal) as but the activity of the Lord (man̤ ceyala tāka) in the same manner as one considers one's sensory activity (pulan̤ ceyal) in pursuit of worldly objects (pun̤ ceyal) naturally as his own.

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[1] Adilaṛivu aḍaṅki maṉṉiḍa viyāpiyāya vāṉ payaṉ tōṉṟum
— SP. 78.

The same idea is conveyed by Lord Himself in Bhagavat Gītā.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥

XVIII. 56.

58. Ōrādē on̤ṛaiyum uṛṛun̤n̤ādē nīmundip
pārādē pārttadan̤ai pār.

Ōrādē—do not contemplate. On̤ṛaiyu—any thing. Uṛṛu—with specific interest, Un̤n̤ādē—do not think. Nī—you. Mundi—ahead. Pārādē—do not see. Pārttu—that which is seen. Adanai-him.Pār—see.

Do not try to contemplate or think about anything on your own. Do not project yourself and see things. See things as they have been shown by Grace.

Man acts under the influence of Grace but to know it, Umāpati says, it is neither possible nor desirable. Efforts to think about Him or to expect Him to appear before our mortal eyes is foolishness.···The idea contained in this couplet tells about the Lord as unthinkable and unfathomable i. e. He is beyond mind and speech. So all unaided, freelance enquiries about Him are futile. Vain speculation about Him gets one nowhere. He is neither concrete nor abstract. Yet He is everything. The best way and also, of course, the most difficult way is just to accept with deep veneration the Grace that is available to men. One should remember that Grace is not an object like those that we come across in the world. Grace is something beyond. It only acts upon the bound souls without disclosing Itself to the soul concerned. Umāpati advises man not to strive for learning or knowing about It, but to feel the presence of Grace and to know that nobody does anything independently by himself. Even the straw cannot move except Grace.[1] One should remain content to know that the powers of the powerful, deeds of the doer and every movement of the mover are but the gifts of Grace. There is no second way open to man but to surrender to the will of God and to act at the discretion of Grace.

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[1] Our success is entirely dependent upon the Grace of Lord.
मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।
Bh G. XVIII. 58.

[2] "Nin̤aiyumā nin̤ai" "virumbu mā virumbu" "nukarumā nukar." Cited in Tiruvarutpayan̤ by Śrinivāsāchāryār, p. 222.

This couplet embodies a very wise advice, in other words, a caution to the seekers of truth. Umāpati emphatically proclaims that to try to fathom the unfathomable is sheer waste of energy. So he advises man to stop contemplating or thinking (ōradē) of anything out of one's own free will. One has to surrender completely to His Grace. Moreover man should have no specific wish (uṟṟuṉṉādē) i. e. he should think himself as one whose duty is to do according to the will of God. He is to see (pār) what Grace shows him (pārttadaṉai). There is no question of taking any initiative. One should abandon oneself unreservedly to the initiative of Grace.

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[1] The Śiva purāṇa illustrates this truth by its famous narration stating how Marut, Agni and Indra failed to influence a straw held before them by the Mahāśakti (Grace). Ante. P. 31, 32.

59. Kaḷiyē mikupulanākkarudi ñāṉa
oḷiyē oḷiyā oḷi.

Kaḷi—a pleasure. Miku—to exceed. Pulan—sense organs. Karudu—to think. Ñāṉa oḷi—light of knowledge. Oḷiyā—as the light. Oḷi—to shine (verb).

Consider the (worldly) pleasure as the (extraneous) result of the senses. Consider the light of knowledge as the (intrinsic) light and shine losing or hiding yourself in it.

Admitting that living a life of contemplation and surrender will open the gate to the vast expanse of Divine wisdom, the question may arise what one would get out of it. The reply in one word is ‹Bliss’. Umāpati says that the Bliss which issues forth from the mystic knowledge must be enjoyed, not the pleasures that arise through senses. In deep contemplation of the light one should get totally absorbed and be lost in it. Sensuous pleasure which man generally indulges in, and which seemingly gives enjoyment, is of a unsteady nature. All such pleasures come to an end in time and often pain takes its place. But the pleasure obtained in meditation or contemplation in the light of Grace never fades, rather it becomes brighter and brighter till the person concerned is fully lost in the light. This is possible only when the soul will show indifference to all the sensuous pleasures and entirely submit itself to the mercy of God. A traveller in this path must be firm in his conviction that God is within him and He is the revealer of the path of Bliss. Indeed, God lives in the bound, embodied soul, but when the soul is released from bondage, it lives in God i. e. in a state of eternal Bliss (endless *ānandam*), from which there is no fall.

The truths that have been revealed in this couplet are : (1) the unstable nature of worldly pleasures and (2) the everlasting effect (Bliss) of the Light of Grace. Umāpati in the first instance, denounces all pleasures (kaḷi) offered by senses (pulaṉā) due to contact with the external world. Such enjoyments are very short lived and generally they lead to pain. The great saint does not stop here after placing before us a pessimistic view. Immediately after, he points to the remedy by which one may save oneself from the harassment of worldly pleasures and pain. Knowledge which is the light of Grace, or Grace itself, is the saviour who saves one out of the malady. It is the Light of Knowledge (ñāṉa oḷiyē) which one should adopt and cherish as the light of one's way (oḷiyā) and merge oneself in it surrendering one's identity (oḷi).

60. Kaṇḍa paḍiyē kaṇḍu kāṇāmai kāṇāmal
koṇḍa paḍiyē koṇḍiru

Kaṇḍa—having seen. Paḍi—manner. Kaṇḍu-having seen. Kāṇāmai—not seeing (noun). Kāṇāmal—not seeing (verb). Koṇḍa paḍiyē—as it were. Koṇḍu iru—Be.

See as It has been revealed unto you, without 'seeing' the darkness which has been preventing you from 'seeing'. Remain steadfast in what could be realised by you.

The couplet embodies an instruction to the soul by saint Umāpati. The soul referred to in this verse is in śuddhāvastha. It is blessed with the revelation. But is not yet free from the influence of the āṇava. In this state, downfall of the soul is not an impossibility altogether. The temptations of the world and influence of darkness are both present before the soul. So, at any moment it may go astray. The caution is, therefore, very appropriate and necessary. Umāpati asks the soul to keep its eye fixed on the revelation and to steadfastly adhere to it; moreover, it should show its back to the darkness, so that it may not be drawn by the darkness. The verse actually points to the weaknesses of man. There are weak moments when people succumb to the unrealities and fall from the heights where they are. It is a dangerous moment for the seekers of truth. The attractions of the world which work along with the ignorance, have captivating power. The man who is weak succumbs to it. The only way to safeguard oneself from this heinous foe, the ignorance, is to cling strictly to the revealed truth on the one hand and to deny everything else on the other. The tug-of-war continues for a considerable period and the soul that with an unflinching faith follows revelation, wins, while those who lean toward the false but charming appearances, fall down and court defeat. The travellers of spiritual life often come across this dilemma as a test and only he who completely surrenders himself to Grace admitting no interference of the ego, enjoys the full benefit of Grace, and makes gradual progress.

Umāpti asks the soul to remain steadfast in the perception of spiritual light (kaṇḍa paḍiyē kaṇḍu), i. e. the soul must see it as it is and surrender to it allowing no intrusion of any other factor. He has been forbidden categorically seeking anything beyond revelation (kāṇāmai). Thus the soul is to remain in the blissful vision of the knowledge obtained through Grace (koṇḍa paḍiyē koṇḍiru) and to be lost in it.

THE SUMMARY OF CHAPTER VII

Uyir Viḷakkam

(The Enlightenment of the soul)

The seventh chapter suggests ways of purification of the soul, already illumined. After illumination, about which we have been taught in the sixth chapter, comes the problem of purification in the natural way and it is the subject-matter of this chapter. Emphasis has been laid on self-surrender and it is quite likely that a disciple may inquire as to how perfect resignation of the soul takes place. Umāpati, in reply to the above question, says that no advice is required for the soul in this state. It itself finds out the great refuge of Grace.

The soul by now has gathered experiences of the phenomenal world and it is crystal clear to it that the objects of the phenomenal world including the sense organs and the body are all deceitful and that any compromise between the phenomenal world and aspiration for attaining Bliss is impossible. This experience itself leads the soul to the path of surrender. All efforts for adjustment failing, the soul feels helpless which is the pre-requisite for developing the spirit of surrender. In other words, the obstinacy of the ego which stands in the way of the aspirant to depend on God, leaves the soul only when it fails in its efforts to mislead the soul. The ego being withdrawn, the soul looks for His Grace which it feels as its only refuge.

CHAPTER—Seven

61. Tūniḻalār taṛku ārum collār tokumidupōl
tāṉaduvāy niṛkum taram.

Tū–pure. Niḻal–shade, shadow. Ārdal–to enjoy. Ārum–nobody. Collār–does not say. Tokumidupōl–so also. Tān–he himself. Aduvāy–it. Niṛkum taram–that status.

As nobody (under the scorching rays of the sun) needs advice to (search for and) take shelter under a shade, similarly a soul (distressed in the world) also tries to find out a secure position of refuge under the Grace of its own accord.

The man who is tormented by the scorching rays of the sun at noon time and in the state of fainting due to heat needs no suggestion from anybody for taking shelter under the tree. He, naturally of necessity, seeks the shelter. Similar is the case with the soul. The partial illumination has shown to it the objects of the world in their true colours. After the pangs of the world have been suffered, and the odds confronted, a man knows that a compromise is impossible between the two (the self and the phenomenal world) as the two are diametrically opposite in nature. The soul has been born again and again. It knows how it had been confounded at times to see events taking place for which it found no suitable explanation. The earthly pleasures had no lasting effect. Experience taught it that its power was too limited to predict about the results of its actions. Thus it has to wait for Grace to dawn on it. Just as the shadow of an object, is long in the morning hours whereas at noon it comes down under the feet without any effort on the part of the object concerned, the karma of a man takes its own course and it is not upto the man concerned to reduce or enlarge the effect of karma. Deeds done will bear its fruit in its own way. It is the soul's noon in life when it receives the Grace which is quite equal to thwarting the effects of all karmas. The soul then rids itself of the *saṁsāra* like the man who rushes out of the house which has caught fire. It then resolves that Grace and only Grace is its resting place.[1] A man always wants to avoid that which causes him trouble. It is a practical and natural reaction of a man when he gets tired of something. The tendency to get rid of the undesirable and of the troublesome elements grows and develops gradually and automatically. It needs no prompting. A person badly affected by the heat of the sun naturally looks for a shade (niḻal) without waiting for anybody's direction. The position of a man who has known the pangs of the world just like the heat-affected person is the same. He of his own accord (tāṉ aduvāy), tries to seek out that position (niṛkum taram) which will ensure him a refuge in the eternal (everlasting) Bliss.

62. Tittikkum pāl tāṉum kaikkum tirundiḍunāp
pittattiṉ tāṉ tavirnda piṉ.

Titti—to be sweet. Pāl—milk. Kai—to taste bitter. Tirundu—to get changed. Nā—tongue. Pittattiṉ—bitterness. Tavir—to avoid. Piṉ—after.

Even the sweet milk tastes bitter to a biles affected tongue; after cleansing (of the tongue i. e. after the recovery from the malady), the bitterness goes (the tongue regains its natural taste).

'Grace does not seem to fall on all alike'. On the contrary Grace is all-pervasive. Umāpati makes the point clear with an analogy. He says that milk is there as sweet as ever but the man afflicted with jaundice finds it bitter in taste. Similarly the soul under the influence of āṇava cannot appreciate Grace and shows reluctance toward all religious observances. Again, when the malady, jaundice is cured (by an efficient doctor), the patient enjoys the original taste of milk. In like manner when *Śiva-kṛpā* causes the removal of āṇava mala from the soul, the pure soul yearns to meet the *Guru*[1]. The disciple, as if he could not bear the delay, exclaims, 'could not Grace dawn earlier when the soul is held captive by mala ?' Instantly the reply comes. A child may inherit the father's property but it will directly come under his possession only on the attainment of adulthood. Such is the law of inheritance. The father cannot be blamed for not handing over the property to the minor child. The position of God, the Father of all, may be seen in this light. The question of sequence cannot be overruled. In that sequence the ripening of mala, the balancing of karma and the final stroke of Grace are co-incidences at the end of the process. This means the simultaneous revelation of Grace and the expulsion of the malas. The cured soul in no time recognises the Great Grace.

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[1] Yāṉai mudalāy eṛumbu īṛu āya... ... ...

TV. IV. 11-41.
See also SP. II. 26-29.
and SJB. 9.

Milk is ever sweet (tittikkum) but to a jaundiced tongue tastes bitter (kaikkum) i. e. unacceptable. Similarly Grace is ever present, yet to the defective receptacle it is not welcome. Again as after radical cure (tavirnda piṉ̤) from jaundice, man gets the natural taste of milk which is sweetness, similarly from the enlightened soul Grace receives a sincere welcome. A simile nicely fits in here. Only the lotus blooms when the rays of the sun fall on it but not the other flowers, although none anywhere is deprived of the sunrays[1]. It can be inferred from this that the lotus is prepared to accept the rays of the sun while the others could not on account of some shortcoming on their part. The fitness of the soul to accept Grace depends on Grace itself which exposes the soul to a process. The process advances and gradually the soul gets light. So it is apparent that Grace, so far as it is concerned, is all pervasive and equally kind to all the souls. The appreciation of the presence of Grace by the soul is apparently a matter of course, but stands indefinitely postponed unless Grace itself induces in one, from behind, as it were, a preparedness to receive it.

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[1] Iṉ̤battuḷ iṉ̤bam viḷ aiyādāṉ̤
tuṉ̤battuḷ tuṉ̤bam uṛudal ilaṉ̤

— TK. 63.9. (629).

63. Kāṇbāṉ oḷiyiruḷil kāttiḍavum tāṉ kaṇḍa
Vīṇpāvam ennāḷ viḻum.

Kāṇbāṉ—In order to see. Oḷi—light (the Grace). Iruḷ—darkness. Kāṭṭiḍu—to show. Vīṇ pāvam—sin. Ennāḷ—which day. Viḻum—will leave.

In order to see, one requires the light (of the Grace) amidst darkness; even then he thinks himself in vain to be the sole agent. When this sin (of wrongly thinking oneself as the controller) will leave ?

Forthwith the query comes; who recognizes ? Is it 'I' ? Umāpati gives a prompt reply; amidst darkness around the soul Grace reveals and shines bright. Forgetting it, if the soul in vanity fancies that it (itself) has seen Grace, the Grace will cease to operate. In this couplet great emphasis has been laid on discarding the diabolical ego-sense for the realisation of Grace. The ego is the great hindrance to the soul to see God. 'I' and 'mine' banished, the bar to God-realisation is removed.[1] The feeling 'I' and 'mine' is born of malas. 'I' is practically the first-born and the last to go. In the path of renunciation, the ego is the most indomitable enemy. It creates an unsurpassable hurdle for the soul. Only it is Grace that can rid the soul from the grip of this great foe. Undoubtedly in His love, He removes this ego by one stroke called tīvra-śakti-nipāta, but this opportune moment comes in the last stage of the process. Apparently, therefore, the recognition does not pertain to 'I'. The fact of recognition is a matter of the denial of the ego and advent of full dominion of Grace. It is, therefore, Grace that recognises on behalf of the soul. Grace sees and makes the soul see.[2]

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[1] SSS. 1.33.

64. Oḷiyum iruḷum orumaittup panmai
teḷivu teliyār ceyal :

Oḷi—light. Iruḷ—darkness. Orumai—singular. Orumaittu—of the same nature. Panmai—plural. Teḷivu—clarity. Teḷiyār—Unenlightened. Ceyal—action.

Both light and darkness are of 'one' nature; only the enlightened is able to discern their unity as well as diversity.

The question is about the position of the enlightened and the unenlightened in respect of Grace. Umāpati gives a fitting reply to the query saying that characteristically both light and darkness possess the same nature inasmuch as they cover up the whole in their own way, each fully dominating and allowing no scope to the other; in light everything shines and becomes visible while, in the dark everything is enveloped in darkness and nothing is visible. The intelligent, due to his power of discrimination, can decipher good from evil and has knowledge of what is what. In the case of the unintelligent, the faculty of cognizing is totally absent and all is blank to him; it is identified with darkness. In the latter case (in the unintelligent state) the soul can see no difference between Pati and pāśa. Knowledge dawns by the Grace of the Lord and eradicates the malas and infuses light in the soul gradually in his process. The soul first possesses pāśa-jñāna and then knowledge of itself through the help of *Guru*, who is Grace Personified. But when the *Pati-jñāna* dawns, the evil of āṇava is dispelled and 'everything' shines in Divine Light.

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[1] Āṟu kōḍi māyā cattikaḷ
vīṟu vēṟudam māyai.

—TV. IV. 44 & 45.

[2] SJB. 11.

There is a resemblance between the state of darkness (bondage) and that of light (liberation). In both, nothing else appears : it is either all darkness or all light.

65. Kiḍaikkattakumēnaṛ kēṇmaiyārk (ku) allāl
eḍuttuc cumappāṉai iṉṛu.

Kiḍaikkattakum—is available. Nal–good. Kēṇmaiyārkku—to those having friendship. Allāl—except. Eḍu–to take. Cuma—to carry the load. Iṉṛu–today.

Excepting the person in friendship (love), who will carry the burden that is imposed ? None except the good friends bear willingly the burden that is imposed on them in lending help.

The path of Grace has been described. The question arises how the soul will know the path. Umāpti says that only the One, that is, Grace which is totally dependable under all circumstances, can lead the soul in the right path. He asserts that excepting the One whose love and goodness know no bound, none will bear the full weight (burden) thrust upon one. Many are the friends of whom some are just to amuse while others have selfish ends. But where can one find a true friend who symbolises in life the proverb 'a friend in need is a friend indeed.' Such a friend is He— a friend to all at all times, a friend who of His own accord bears the entire burden and relieves the soul of all tortures and turpitudes. Once He is loved, all deeds of the soul are His. Even the question of a good deed ora bad deed does not arise. The Great Magician in His kindness makes the bad one a good one and the soul has no responsibility of any kind. Just as the train in which we are sitting for going on a journey, bears the burden of our bags and baggages so does Śiva who takes up on His shoulders all our merits and demerits of life. He is not only the best friend but also the only dependable friend. He declares "the deeds of the soul are wholly mine and what is done to the soul is done to me. If the faithful in the eyes of the world commits a heinous sin it is but a service to me" (Lord).[1]

It is an admitted truth that a true friend goes to any length of self-abnegation to give relief to a friend in adversity. But why ? The reason is simple : he loves intensely his friend. It is the characteristic of love to share the miseries of the beloved and to think no price too high for the sake of the friend. To the soul God is the only friend. It is due to His love for the soul that the Gracious God extends His helping hand to the distressed soul, pulls him out of the mud and bears all his burdens on His own shoulders. He is the help of the helpeless; the refuge to the deserted and the cool shade to the scorched (in the hot pan of the world) soul. He creates the destiny of the soul and pushes him to the path of liberation and at last grants him the freedom longed for. All that He does, He does for His love as He is the epitome of love.

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[1] Civan̤um ivan̤ ceydi ellām en̤ceydi en̤r̤um,
ceydaten̤ak kivan̤ukkuc ceyda ten̤r̤um,
pavam akal uḍan̤āki nin̤r̤u koḷvan̤; parivāṛ
pādakattaic ceytiḍin̤um pan̤iyākki viḍumē !

—S.S.S. 10.

66. Vañca muḍaṉ oruvaṉ vaitta nidikavarat
tuñciṉaiyō pōyiṉaiyō col.

Vañcamuḍaṉ—deceitfully. Oruvaṉ—Oneself, somebody. Vaitta—having kept. Nidi-property, treasure. Kavar—to steal. Tuñcu-to sleep. Pō-to go. col—say.

When the treasure was being stolen or usurped deceitfully; were you asleep or did you go elsewhere? Say.

God in His kindness takes away the burden even that of karma of the man and thus makes him free from all responsibilities and consequent anxieties. How should man behave in the face of this? Naturally he should feel happy. He is only in the position of a trustee of all that he possesses. The organs, the power of enjoyment and the world of objects to satisfy him were all given unto him by God. He suffered the anxieties due to the responsibility for proper maintenance of the property entrusted to him. Not only should he be happy to give them back to the owner on demand, but he should also be eager to hand them over even before God wants them back. If there be such a wretch who deceitfully complains that he was robbed of his belongings to him, Umāpati says, were he asleep or away somewhere that he did not see the thief. He pities him and says that such an ill-fated person loses his property as well as the chance to know the 'to be known'. This couplet points the Grace of God which remaining hidden and unknown has been helping the soul to redeem its original state. The world is His creation. The organs and capacities to enjoy are all His grants. All aimed at a single purpose, namely, the release of the soul. One should know that it is His boundless *karuṇā* that takes back the net in which He purposively throws the soul as His unique process of cleansing it. It this way He helps in the ripening of the mala which is pre-requisite for the final annihilation of mala.

God has been called a thief. To call him so is quite significant and meaningful. The thief under cover of darkness silently (lest the householder wakes up) enters the house. The householder remains asleep. The very same method is adopted by God who keeping Himself concealed enters within man (*antaryāmin*) quite unperceived and unknown. This couplet refers to the Tirodhāna-Śakti of God and emphasises the peculiar way of His bestowing Grace to the soul. The soul enjoys the gift of Grace but knows not whence it is coming.

67. Tan̤akku niḻalin̤ṛām oḷikavarum tambam
en̤akkavara nillādu iruḷ.

Tan̤akku—to one. Niḻalin̤ṛām—has no shadow. Oḷikavarum tambam—the pillar which attracts light i. e. crystal pillar. En̤akkavara—in the same way disappears. Nillādu—will not stand. Iruḷ—darkness.

As the crystal pillar throws no shadow when under the mid-day sun (in the same manner), darkness disappears when Grace directly acts upon.

The wise will certainly avail of this mercy of God. He knows that Grace pouring down checks up all impurities and allows none of the impurities to obstruct the onward progress of the soul to Śiva. Umāpati gives an illustration to clear up the point. When the sun is in its zenith, the perpendicular rays of the sun bathe the crystal pillar which fully absorbs the rays and no shadow nor the different colours are perceived. The shadows and the colour varieties imply the impurities and the couplet means that when Grace, in full bloom, dawns on the soul, the impurities keep away from the path of the soul. The soul is then under the absolute influence of Grace.[1]

The power of Grace is ever strong, the impurities can in no case confront Grace. It will not be any exaggeration in saying that as nitric acid burns the impurities of gold, so does Grace do away with the impurities of the soul. It is an admitted fact that the soul cannot claim itself by its own efforts and needs the help of Grace for its recovery from the malady, namely, the subjugation of the mala. Nothing else except Grace can remove the malas. Since mala as reality, cares for none except the Lord, as it were, it fears the Lord and keeps away from the Lord.

This couplet establishes the superiority of Grace over the mala. Indeed the soul falls a victim to āṇava beginninglessly and cannot rid itself from the clutches of mala but it claims the Lord's affection which alone can remove the malas. The couplet also declares that in strength the mala is no match for Grace. At the advent of Grace (hidden) the mala looses its hold on the soul and gradually it becomes weaker and weaker till at last the final blow of Grace throws it out. Comparing the strength of the two, Umāpati says, that like the crystal pillar which does not throw any shadow when it gets the rays of the sun direct, the soul under the direct protection of Grace overcomes the influence of mala i. e. the mala cannot keep up its position (nillādu).

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[1] It will be interesting to quote here the lines of Pope as this couplet has been analysed by him.

"This beautiful couplet requires much study in connection with the whole system. The soul, the crystal column, has potentialities of splendour, but only in the Divine Light does it see light. It must stand upright under the direct rays of the Divine Sun, with no intervening mist or cloud, and no reflected, coloured, refracted cross-lights from the sense world. Then only is it filled with pure essential radiance, in which its own crystalline lustre shines in its perfection, yet is undistinguished, being merged in the glory that excelleth, the Infinite All-in-All.

G:Cs : Pope's tr. of Tiruvarut payaṉ.
Tiruvācagam—Pope. Page. IV.

68. Uṛkai tarum poṛkai yuḍaiyavar pōl uṉmaippiṉ
nirka aruḷār nilai.

Uṛkai tarum—torch. (Poṉ+kai) Poṛkaiyuḍaiyavar–the man with glittering hand. Ūṉmai—truth. Piṉ—after. Niṛka—should leave. Aruḷār—one who is blessed with Grace. Nilai—status, position.

The position of the man who stands behind the Truth (Grace) is like one whose glittering hand (holding a torch) is stretched before (in front of him).

The soul then necessarily yearns to live in Grace and to keep aloof from the impurities and asks as to how he can do it. Umāpati offers him the wise suggestion with the help of an example. He says that those who want to see things clearly, flash their torch and see the things from behind the torch. For the soul, Grace is that torch which flashes on Śivan when He appears. The soul must always stand behind Grace to have a full view of the Lord. Such is the way in which the soul may remain in union with Grace and consequently with Śiva. So doing, it (soul) nourishes the spirit of dependence on Grace and thus rids itself of the great obstruction of ego in between the soul and the Lord. When 'I' and 'mine' are totally dissolved, the soul gets absorbed in Śiva.

To stand behind a lighted torch means to have a clear view of everything in front. The light is the revealer of the path and the person holding the blazing torch can wholly depend on it. In the same manner, one who stands behind Truth (uṇmaippin̤) i. e. Grace knows things in their true perspective. Grace, is the great Revealer, the Guide who makes the soul see Truth, but in order to do that, soul's complete surrender to Grace is necessary.

69. Aim pulan̤āl tān̤ kaṇḍu an̤ṛāl aduvol̤iya
aim pulan̤ār tāmār adaṛku.

Aim—five. Pulan̤—sense organs. An̤ṛāl—except. Ol̤iya—when it is removed. Aim pulan̤ār—oneself unaided by the five senses. Tāmār—who is. Adaṛku—to that.

What are the five senses and what is even oneself, to be able to know That if even to know the things of the world neither the senses by themselves nor oneself unaided by the senses are sufficient.

One may enquire as to who is the knower whether 'I' or Grace ? Umāpati explains it in his unique way. It is an everyday experience that the senses are only instrumental in conveying the knowledge of the external world to the soul. But the senses are fruits. They cannot 'show' what is beyond the sensory field. That which is beyond the realm of this physical world cannot be known through senses. Grace and the Lord are both spiritual entities, and thus can be discerned only spiritually. The soul dedicated to Grace knows the Lord. Without Grace the soul can know nothing.[1] Virtually, therefore, it is Grace that sees.

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[1] Muttikku vittu mudalvaṇdan̤ ñān̤amē.

—Tirumandiram.

Cited in the commentary of Tiruvarutpayan̤ written by Śrinivāsāchāryār. P. 254.

In this verse Umāpati distinctly points out that the sense organs have limitations and are non-spiritual; while on the other hand, God and Grace are Infinite and absolutely spiritual. The non-spiritual cannot apprehend the spiritual, and hence the senses are of no help to the soul for God-realization. The senses are instrumental to the soul's relation with the world only. The only helping agency for all his spiritual achievements, is Grace. Grace energises the soul as well as the senses and then only they can see. The Grace withdrawn, the soul becomes inert and the senses inactive.

70. Tāmē tarumavarait tam valiyiṉ̤āṛ karudal
āmē ivaṉ̤ār adaṛku.

Tāmē—themselves. Tarumavar—giver. Tam—they. Valiyi—Capacity, ability. Karudu—to think. Āmē—is it possible ? Ivaṉ̤ār—Who is he ?

He that showers His Grace on us should not be thought of as forced by us to give. He gives of His own (without any coercion of any kind). Who is he to (a man) do that ?

To fancy that a man can attain Bliss by his own efforts is a gross mistake and a fit of ignorance. The senses and even the soul can make absolutely no progress unaided by Grace. So Umāpati says, it is folly to think that the benevolent gift of Grace is earned by the soul and that Grace yielded to the soul. On the contrary, it is correct to think that the supreme felicity is the gift of Grace and any amount of efforts on the part of the soul cannot make an inch of advance towards the end. God in His love, grants all that the soul has, through His Grace.

16

In this verse Umāpati stresses that Grace is that which cannot be acquired but given freely by the Giver. It is an unmerited and unconditional free gift which can neither be claimed nor earned by anybody. The Giver (tarumavaṉ) is always free to give or not to give. The question whether one is deserving or undeserving is absolutely irrelevant in the case of Grace. God is the sole authority in this matter and none can question His action.

THE SUMMARY OF CHAPTER VIII

In̤buṛu nilai

(The state of attaining of Bliss)

What is the nature of Bliss ? As a matter of fact, Bliss is beyond all descriptions. Intellect cannot compass it. In Bliss all distinctions are lost and the three, the knower, knowledge and the known (as we distinguish in the world) become one. Even the means, namely, the immanent Grace of God is merged in transcendent Grace. The dawning of Anugraha-śakti, ushers a new era in the spiritual life of the aspirant, and it is the prerogative of the Lord alone. None else knows Him as perfectly as He Himself does and therefore, others, however efficient they may be, can not impart full knowledge about Him. Indeed, immanent Grace so sympathetic with the suffering soul, helps it and prepares the ground in the soul for the attainment of Supreme Bliss. Grace, of Itself, cannot offer Supreme Bliss (which God alone can), but moulds the soul in such a way as to render it faultless and thus fit for reaching God. After the attainment of Bliss the soul seeks no other pleasure except that of the company and contemplation of the Lord. Worldly pleasures may come and go but cannot arrest the attention of the soul in Bliss. By now it has gathered experiences of the phenomenal world and it is crystal clear to it that the objects of this world including the sense organs and the body are all deceitful and no compromise with its aspiration, namely, attainment of Bliss is possible. This being confirmed, the soul feels helpless which state is the pre-requisite for developing the spirit of surrender. The ego, shocked as it is, leaves the soul and the soul with all sincerity surrenders itself to the Lord.

CHAPTER—Eight

71. Iṉbuṛuvār tuṉbuṛuvār iruḷiṉ eḻum cuḍariṉ
piṉ pukuvār muṉ pukuvār piṉ.

Iṉbuṛuvār (iṉbu + uṛuvār)—those who attain bliss. Tuṉbuṛuvār (tuṉbu + uṛuvār)—Those who plunge into misery. Eḻum–rising Cuḍar–light. Piṉ–after, behind. Pukuvār- those who enter. Muṉ–before, in front.

Those who keep themselves behind the rising light, attain ceaseless Bliss, while those who keep the light behind themselves plunge into (ignorance and the consequence) the miseries of the world.

The soul longs for bliss but how to attain it, is the problem. Umāpati tells us that those in darkness but follow the light that is in front of them, attain Bliss : On the other hand, those who move forward keeping the light behind, fall into the ditch (suffer). It is our everyday experience that we move in darkness seeing the path by the flash of the light before us. If we cover the light by our body we derive no benefit from the light nor can the light dispel the darkness before us. In spiritual life Grace is the light and those who keep their eyes firmly on Grace with an unflinching faith in its efficacy to usher them into the presence of the Lord, are sure to get their long cherished hope fulfilled. On the contrary, for those who are egocentric and who think that they themselves can proceed on their way, it is impossible for them to find out the path. They, in utter bewilderment, will fall victims to illusions after illusions.

Umāpati in this couplet has made distinct, the position of those who have attained the supreme felicity and of those that are deprived of the same and points out the reason thereof. Grace is all pervasive and comprehends everything.

But the effect appears to be different on different souls. Why ? Umāpati gives a clear reason for such differences. The interference of the āṇava mala as also of the other malas cause this difference. They blind the travellers and the travellers due to ignorance (stand before the light covering it by their own shadow) fall into the ditch and get besmeared with the mud of the world. The infatuation created by the mala betrays them and drags them to suffering, which is the unavoidable result of ignorance. Arrogantly they in this state refuse the Divine Grace and unwittingly show their back to the light. Umāpati explains this fact with the example of a torch and the bearer of the torch. The torch-bearer may take two positions – either behind the torch (piṉ̤ pukuvār) or in front of the torch. (muṉ̤ pukuvār) The former will surely reap all the benefits of the light. Things before him and the path will be seen by him clearly and hence he will be able to advance with steady steps. The latter, on the contrary, by standing before the torch will deprive himself of the advantage of light. In his attempts to advance, with faltering steps, he may go astray and fall into the ditch. Spiritually considered Grace is this Light. This light of Grace is ever burning. Those who reverently take refuge in Grace and always keep Grace in front of them, are blessed by Grace and their path of liberation is within their clear vision. On the other hand, those who ignore it and persist on their own effort without any thought of Grace, are the most wretched souls and likely to stumble and fall down. The central idea of this verse is this that Grace is the only refuge and help for man. Man under all circumstances should surrender to Grace with an implicit faith in it. There is no other way left for him to assist him in his onward march to the goal (attainment of Supreme Bliss–iṉ̤buṟuvār).

72. Iruvar maḍandaiyarukku eṉpayaṉ iṉbuṇḍām
oruvaṉ orutti uṟiṉ.

Iruvar — two persons. Maḍandaiyar — women. Eṉpayaṉ–what result. Oruvaṉ—oneself. Orutti – woman. Uṟiṉ — If they come together.

How can the union of two women yield pleasure? Pleasure is possible only if a man and a woman get together.

Umāpati, in this verse, impresses upon us the truth that nothing short of contact with the Lord can give the Supreme pleasure or Bliss. The analogies of woman-woman and man–woman relation referred to in the verse, are significant with reference to the above truth. God is the only Puruṣa, the Lord of all and the last refuge of all. Everything else is a way toward Him. Grace is the constant guide to the soul as it were, a close friend and a companion on the long journey. It may be compared with the company of a woman of wisdom and tender heart who gives company and direction to another woman. Undoubtedly this brings the two closer to each other. The direction of the wiser might take the other to a great distance. But at the end they must reach the master on whom depends the final achievement. Metaphysically considered, the very same idea prevails in the Grace–soul relation. However close the relation of the two might be, Grace cannot offer that Supreme Bliss which is in the possession of the Lord only. Grace does Her part by elevating the position of the soul through instructions and guidance and by making it fit and capable of receiving the Bliss from the Lord. A grand and great service She gives and it is because of Her that the soul attains that enviable position of reaching the feet of the Lord, yet the position of Grace is that of a very reliable friend while the Lord's is the giver's position.

Generally this couplet is understood to have introduced the idea of mystic marriage. Two women, however intimate be their love, cannot attain the supreme happiness of conjugal love (iruvar maḍantaiyarukkuseṉ payaṉ). In the context of this idea the soul (mystic bride) through the instrumentality of Grace is united with God–the mystic bridegroom. But this comparison has its limitation and cannot satisfy a metaphysical query. In the context of union with the Lord, unlike that of two individuals of opposite sex, the question of fitness is most important. To make the soul fit to receive the Bliss from the Lord, is the prerogative of Grace because She, herself being the constant companion of the Lord, is an expert in the art of shaping one upto the standard demanded by the Lord. Virtually absolute purity is the quality that guarantees the union, Grace, through Her love for the soul, makes the soul pure and fit for union with the Lord. A point may be considered relevant in this case that the means to an end is not the end itself. Notwithstanding the inseparable relation between the Lord and Grace, to offer Bliss is the prerogative of the king, the Lord. Grace in her esteemed position can mould the soul in a way that the soul possesses the purity of Her (Grace) and reach God.[1]

73. Iṉpadaṉai eyduvārkku īyum avarkkuruvam
iṉpakaṉam ādaliṉāl il.

Iṉpadaṉ—to those. Eydu—to reach, to draw near. Ī—to give. Uruvam—nature. Iṉpakaṉam—bliss. Ādaliṉāl—therefore. Il—no.

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[1] This idea is commonly found in Śaivism, Vaiṣṇavism and Christianity. SP. II.24.

The idea of mystic marriage introduced by Umāpati corroborates the idea embodied in kuṛaḷ regarding ideal marriage.

Lord bestows Bliss to those who draw nearer to Him. (As for Him) He is the Bliss itself (perfect Bliss) and hence He does not enjoy (because He needs no import of pleasure from outside).

Union with Śivan is bliss for the soul. Is it reciprocal ? Umāpati says that the Lord is the giver of this Bliss and He imparts supreme felicity to those who draw near to Him. As for Himself He is *ānandam* i. e. Bliss itself. Brahman is *ānandamaya.* From this very epithet it is clear that there is nothing wanting in Him and He who is already full, needs none to add to it. He is ever full. Any amount of flow of Bliss from Him makes no difference to His fullness.[1] He is the king of kings [2] All receive from Him. But He does not receive anything from anybody.

This verse particularly refers to the essence of God. If any form can be assigned to Him it is that of Bliss itself (in̤pakan̤am). Here a difference with the soul may be noted. Lord is the bestower of Bliss and the soul, the receiver. The pleasure is one-sided i. e. the soul enjoys the Bliss received because he was short of it. As for the Lord He has no want at all and so no enjoyment afresh there can be in His case. He receives nothing from anyone because there is nothing that He did not already have. So enjoyment born of receiving is out of question in the case of God. There is a constant flow of Bliss from Him. Whoever reaches Him (eydu vārkku) is blessed with the Bliss He gives (in̤bamadan̤ai).

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[1] Invocation, Īśā., UP.

[2] Tandatun̤ tan̤n̤aikkoṇḍaten̤ tan̤n̤aic
Caṅkarā ! ār kolō cadurar ?
andamon̤ṛillā ān̤andam peṛṛēn̤
iyādu nī peṛṛa ton̤ṛen̤ pāl ?

TV. XXII. 10.

Ānandam is the nature of God. The bestowing of Bliss by Him is spontaneous and natural. Again naturally He is ever full. Since both fullness and flow are natural to Him, no outside agency can add to or enhance His *ānandam.*

74. Tāḍalai pūṛ kūḍiyavai tāṉi kaḻā vēṛṛiṉbak
kūḍalai nī ēkameṉak koḷ.

Tāḍalai (tāḷ + talai) – foot and head. Kūdu—to be together. Nikaḻā—does not occur. Vēṛu—other, separate. Inpam + kūḍal—mystically coming together. Ēkameṉ—as one.

As in the word '*taḍalai*', the two (*Taḷ* + *Talai*) coalesce and do not appear separately. Consider the (soul's) union with supreme Bliss as (merging into) one.

It is admitted that God imparts extreme felicity to those who approach Him. But what happens to the soul then ? Does he still remain extraneous to the Lord ? In reply, Umāpati says that the soul does not remain as it is. It gets united with the Lord, just as the two words '*taḷ*' and '*talai*' by combination get coalesced. 'Ḷ' of '*taḷ*' and '*t*' of '*talai*' get transformed into 'ḍ' and thus they do not remain as they are. The example given has an intrinsic meaning otherwise also. '*Taḻ*' means foot i. e. foot of the Lord in which '*talai*' (meaning head) i. e. the head of the soul merges. This is a mystic union as also a symbolic expression of religious experience. Here Umāpati gives a clear indication that the bound soul by attaining the *mukta* state is transformed, or reoriented into a new soul. But how ? The reply is not far to seek as the siddhāntin in unequivocal language advocates complete surrender as the last resort for God–soul union. The two feet as indicated in the verse denote the jñāna-śakti and kriyā-śakti of God.[1]

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[1] Feet symbolism [standing for jñāna-śakti and kriyā-śakti. See introductory verse, First Patala, Mṛigendra Āgama, Bhatta Nārāyaṇa Kantha's commentary.

Complete surrender means the surrender of the two śakties of the soul to those of God. So doing, the soul knows that he has neither any knowledge nor any power of activity and for him God becomes the only knowledge and only power. He feels himself helpless without God and God in His compassion takes him to His bosom and thus the union takes place.[1]

'*Talai*' meaning 'head' represents the seat of the ego. Coming in contact with '*Tāḷ*'–the feet of the Lord, the soul forgets to think about anything except Śivan. So, the soul becomes one with Śivan in thought. For the soul, the greatest achievement in this state is this that it has no more to suffer the pangs of births and rebirths. When it is said that the soul unites with the Lord, it does not actually mean two becoming one. For the soul to be united with the Lord means to be in the embrace of the Lord and to enjoy His full protection. There is no sense in equating the soul with God whose incomprehensible vastness cannot be attained, even cannot be contemplated. In this context God and soul are poles asunder. A drop of Grace out of this vastness is the soul's maximum achievement. The place where the soul finds his aspiration fully satiated, is the feet of the Lord where with all humility it places its head. The head and feet analogy bears this significance. To be more precise, a kind look of the Lord is enough to fill the heart of the soul. To become God is out of question; the soul's only ambition is to attain godliness. This godliness is only the stepping into the abode of God. By reference to the beginning of the beginningless is meant His first revelation to the soul who wants nothing more. The symbolic expression of head and feet also establishes this truth – the feet denoting the first revelation and the head, the end of the soul's aspiration.

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[1] Śiva Prakāśam in one of its verses clarifies the position It is the union in which one is completely lost in the other just as salt merged in water loses its identity and becomes one with the water. Similarly the soul becomes one with the Śivan. This oneness of Śaiva siddhānta cannot be identified with the oneness of śankarites. According to the siddhāntin the soul in this state is entirely permeated with *śivānubhūti*. In other words, becomes *śiva-maya*, and hence is one with Śiva.

—SP. II. 37.

75. Oṉṟālum oṉṟādu iraṇḍālum ōcaiyeḻā(du)
eṉṟālum ōriraṇḍum il.

Oṉṟālum – if they come together. Oṉṟādu—it is not one. Iraṇḍālum—if they are two. Ōcai—sound. Yeḻādu—to rise, to come up. Eṉṟālum—if it is like that. Ōriraṇḍum il—neither one nor two.

If they (God and the soul) are one, then there is no union (in mokṣa), if they are two, then there cannot be any fusion; with two hands remaining separate, no sound can be made. They are neither one nor two.

This verse deals with God-soul relation. Is the soul one with God or different from or both, that is, one as well two ? The reply of Umāpati is that it is neither one nor two. He justifies his statement by giving reasons viz. God cannot be one with the soul because in that case the question of union (*mokṣa*) does not arise, but the question is important i. e. the soul needs salvation and as such it is not identical with the Lord. The soul is also not entirely different from the Lord. Had it been so, events like creation, preservation, destruction, etc. would not have occurred. Two hands kept apart cannot produce sound (clap). In the form of knowledge He is even with and in the soul. The relation cannot be both unity and difference because it involves self-contradiction. Then what is the relation? The Vedas and Upaniṣads have described the relation as *Advaita* relation.[1] Naturally it means '*na-dvitīya*' which suggests conscious negation and means that He has no second. It is, however, admitted by all that *advaitism* is not a mere negation. What it negates is separation, a dividedness. This negation has been differently interpreted, three forms of which are prominent, viz. *abhāva* (privation) *virodha* (opposite) and *anya* (otherness). Śaiva siddhānta accepts the third interpretation and means thereby not oneness but non-duality. Śaiva siddhānta does not affirm absence of the second nor does it suggest the presence of the second, instead it affirms secondlessness. What appears to be the second is not actually the second because of its state of union. So, it denies otherness. By implication it affirms their inseparability[2] and also the positive condition of co-existence. The soul attains this state under constant guidance of the preceptor who is God Himself. The soul's ignorance being totally eliminated it atonce seeks to attain the Bliss of Śiva and to stand in *advaita* union with Him.[3]

Umāpati explains in this verse the idea of *advaita* relation in Śaiva siddhānta. *Advaita* neither means identity (oneness or ēkam) nor does it mean difference (separateness) of the two. Evidently, therefore, *advaita*, according to Śaiva siddhānta, is '*ananya*' or non-difference. He says, had the devotee and God been identical in substance, then, no union between them would be possible (on̤ṛālum on̤ṛādu) for union means union of two beings. Again, had they been two, there would be no fruition (iraṇḍālum ūcai yeḻādu). So God and the soul are neither identical (one) nor are they two (ūriraṇḍum il). The two interpretations, oneness and separateness cancel each other, the third interpretation, namely, '*ananya*' stands. The relation is indeed mystical. Umāpati emphasises that the word '*advaitam*' is used only to establish their non-different relationship.

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[1] एकम् एव रुद्रो न द्वितीयायतस्थ् ।

— Yr. Veda. 1.8.6.

एकमेवाद्वितीयम् ब्रह्म ।

— Ch. Up. 6.2.1.

[2] SP. 1.7.

[3] SJB. 8.

76. Uṟṟārum peṟṟārum ūvā(du) uraiyoḻiyap
parṟārum aṟṟār pavam.

Uṟṟār—those who have attained. Peṟṟār—those who have got. Ōvādu—unceasingly. Uraiyoḻiya—speechless. Paṟṟār—those who have not caught. Aṟṟār—freed from. Pavam—cycle of birth and death.

Those who have attained and those who have received unceasingly, keep mum. Those who are freed from the grip (of the malas), get rid of the cycle of birth and death.

This verse dilates particularly on the mode of the soul's approach to the supreme and its unity with Him. Umāpati says that those who draw nearer to Lord and attain supreme felicity get completely absorbed in *samādhi* cutting off all contacts with the external world. The organs that establish contact with the outer world are closed and they open inwardly concentrated at a point, namely, the contemplation of God. They enjoy the Supreme Bliss which is beyond any expression and from which there is no return and the question of rebirth becomes a tale of the past. This verse expounds the position of the released soul.[1] Conscious of their past deplorable condition and the present life of bliss, they get elated and feel as if they were new-born and have got a fresh life free from mala-contact. This can be very well compared with a person just recovered from a serious malady. We imagine that he has lost all hopes of life. The physician who attended him, left him in utter bewilderment but Grace unperceived brought life into the collapsing body and the man survives the crisis. Gradually the patient regains his lost energy. One can imagine the happiness that he enjoys in his mind in that state. The liberated soul feels the same, nay, even more. How glorious and peaceful is the state and how the entire existence bows down to the Lord whose Grace only could grant this boon. The soul liberated (released) from the burden of pāśa feels so light, so subtle, even though the body is still there. They are the *jīvan-muktas,* unperturbed, unrestricted and merged in eternal Bliss in this life itself. The body besmeared with dirt turns into all purity. The change takes place without any destruction or annihilation, just as a dirty cloth is made white by washing, Grace is the great washer, the great healer whose magic power makes the body spotless and the soul without the least blemish. The stages of perfection, as enumerated, begins with *sālokya* (*pada mukti*). Umāpati emphatically declares that the question of rebirth does not at all arise in the case of *jīvan-muktas* (paṛṛārum aṛṛār pavam).

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[1] SP. II.34, 43.

77. Pēyon̤ṛum tan̤mai piṛakkum aḷavumē
nīyon̤ṛum ceyyāmal nil.

Pēy—ghost. On̤ṛum—to come together. Pēyon̤ṛum-possessed by ghost. Tan̤mai—state. Piṛakkum-it is born. Aḷavu—limit, till then. Ceyyāmal nil—do not perform.

Till you attain the state like one possessed by ghost, suspend all actions (and *volitions*) of your own.

A man possessed by a spirit loses all control over himself. He becomes incapable of any independent action and does everything as a slave under the command of the spirit who virtually becomes his master. Umāpati says that the very same attitude of the devotee towards Śivan leads him to attain Bliss. Umāpati in unequivocal language advises the devotee to renounce all actions and to be absorbed in *samādhi*, till 'he understands' all his actions are governed by the Lord. This is the implication of *samādhi*, that the soul performs such actions only as are dictated by the Lord. Thus the state of *śiva- karaṇa-sādhanā* as prescribed in the *śāstras* is a pre-requisite for the attainment of *śiva-karaṇa* but when it is attained, Umāpati says, the soul need not do anything. As long as the organs including the mind works with ego-sense, the 'I' predominates and God does not reveal Himself.

The central idea contained in the verse is that the organs and the mind betray the man. They establish a relation with the external world and cause attachment which binds the man as against release from bondage. So, Umāpati suggests that the man must divorce the ego-sense altogether and leave himself under the absolute control of the Lord. He should not take any initiative for any work whatsoever and live a dedicated life and do what he intuitively realises as the command of God. One should take note of the differences in the activities under the control of spirit (pēyoṉṟum) and the inactivity resulting from surrender to God. Though both appear alike, the former is out and out '*tāmasika*' and cannot be encouraged whereas the latter is a full manifestation of *sattva*. One is slavery and the other is freedom which elevates man. Even then it must be admitted that in both the cases the spirit of surrender reigns Supreme. Umāpati urges through this verse that one should accept happily and willingly the spirit of surrender to God and identify himself with the will of God which is tantamount to the freedom of the soul. The state of being possessed by the spirit (pēyoṉṟum) is a state of inaction, in other words, surrender to the will of the spirit. Unless he attains this state of self-surrender in respect of God, it is desirable that he should not take any initiative for any action whatsoever (ceyyāmal).

78. Oṇporutkaṇ uṟṟārk (ku) uṟupayaṉē allādu
kaṇ paḍuppōr kaipporuḷ pōrkāṇ.

Oṇ - supreme. Porutkaṇ (poruḷ + kaṇ)—in the object. Uṟṟār—those who have attained. Uṟu—to attain. Payaṉ—fruit. Kaṇpaḍuppōr—the man who is asleep. Kaipporuḷ—thing of the hand.

Those who have attained the Luminous Thing, have received the fruit. Their action and volition drop off like the object in the hand of a man who is asleep.

In this verse Umāpati asserts that refraining from all voluntary actions and thus dedicating one's own-self to God paves the way to the attainment of the Supreme. Once this position is attained, there is no fear of being muddled in actions, good or bad. The devotee after once establishing his contact with the Lord becomes indifferent about the worldly passions and attachments and trifles away the events that he passes by. The reason that he can do so while others cannot is because he remains absorbed in the thought of the Lord which means an ecstatic condition—a blissful state compared to which everything worldly becomes insignificant. So far as the activities pertaining to the maintenance of the body are concerned, they are performed mechanically. Moreover, they are not under any obligation whatsoever to perform other actions like *yogas* etc. i. e. *sādhanās* as prescribed by different sects.[1]

The idea is this that whatever they do, they do with *Śiva-cintana* and nothing but *Śiva-cintana.*

The gist of this verse may be stated as under:

Those who have attained the Supreme, are full in themselves. The pleasures and pains of the world do not touch them. In gaining the Supreme they have nothing more to gain and so the question of efforts of any kind, say, *yogas* or observances of the canons of a particular sect, does not arise. The fruit is in their possession when the devotee gains the real and glorious position of the Lord (oṉ porutkaṉ uṟṟār) and so, they are absorbed in Bliss so much so that all worldly objects along with all their desires and activities drop off unnoticed as in the case of a sleeping person, the things in his hand (kaipporuḷ), however interesting those might have been, drop from his hand unnoticed and uncaredfor. In the realization of Supreme Bliss, there remains nothing for one to do of the nature of 'ought'.

79. Mūṉṟāya taṉmaiyavar tammiṉ mika muyaṅkit
tōṉṟāda iṉbamadeṉ col.

Mūṉṟāya taṉmai—the state of the three. Tammiṉ—between themselves. Muyaṅku—to embrace. Tōṉṟāda—does not appear. Iṉbamadeṉ (iṉbam + adu + eṉ)—what type of pleasure. Col—say.

Say, what type of pleasure is (obtained) in the state in which the three (knower, knowledge and known) are mingled and do not appear separately ?

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[1] SP. II. 45–46.

It has been said that when the devotees gain true possession of the Lord, they enjoy Supreme Bliss (delight). One would necessarily like to know the type of delight the devotee enjoys and thus a question crops up as to whether it is describable or not. Umāpati says 'no' and offers a reason for his negative reply in this verse. In the first instance, to gain true possession of God means complete mingling of the three (knower, knowledge and the known) into one. Actually the separate identity of the three is lost in that union. In this state all activities are silenced. Words cannot give shape to the shapeless, form to the formless. Speech, however affluent it might be, only limits things and can describe the limited only. The state of union of the three as said above is too comprehensive to be apprehended by the intellect. It is beyond all categories and hence beyond mind and speech. When the union is indescribable, its effect, namely, supreme delight is still more inexplicable. One would not dare give expression to such grandeur.

Umāpati tells us in his usual lucid language as to what takes place after the union of the three—the knower, known and the mystic knowledge. He says that the trio of three mutually distinguished natures (mūṉṟāya taṉmaiyavar) namely, knower, knowing and the known-become fused (tammiṉ mika muyaṅki) so that they do not appear (tōṉṟāda) in their separateness and the resulting delight (iṉbam) is truly ineffable (eṉ col). In the absence of the appearance, description becomes impossible, and this state is out of the bound to speech. The '*triputi*' in union and the nature of delight (iṉbam) that the soul enjoys in it transcend the world view and become indescribable.

80. Iṉbil iṉideṉṛal iṉbuṇḍēl iṉṛuṇḍām
anbu nilaiye̱ adu.

Iṉbu—happiness, love. Iṉidu—sweet. Uṇdel—if happens. Iṉṛu—today. Uṇḍām—such is. Aṉbu nilai—the state of love.

If there can be a bliss that surpasses all bliss such is what is enjoyed even here in the form of abiding in love.

To get '*ānanda*' is the aspiration of man. This '*ānanda*' appears in life in different forms and makes life worth living. Otherwise, life would prove miserable and detestable too. Śiva's great gift is this '*ānanda*' through which He gives inspiration to life and for this man can advance in the process of liberation. Along with man's progress, the quality of *ānanda* improves and its intensity increases. The Supreme Delight lies at the end of the process and takes the form of all - abiding love or '*paramānanda*' technically called '*Śiva Bhoga*'. In life it gets expression through all - abiding service to humanity out of love to all in general. The same idea has been conveyed by kuṛaḷ.[1]

Love has different stages of manifestation. Man at a lower level gets enjoyments by loving but it lacks stability. Man's experience gives him the power of discrimination and sometime in life he knows the characteristics of true love. The love for particular objects can no longer draw him. The particular becomes general and all-abiding. All differentiations based on 'I' and 'mine' vanish. God opens to him the treasure of love which He possesses and the man is bathed in it. So, he becomes all love. This is the Supreme gain.

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[1] The idea contained in this verse and that in verse 75 of Ch. 8 of kuṛaḷ are in the same tune and expressed by the same words.

Love constitutes that Supreme Delight for which man aspires. The Lord is love. The Supreme Love knows no differentiation. In that state, the knower, Grace and the Lord do not appear separately but remain in union. The soul severs all its connections with the external world in that state and merging in Śiva, enjoys *paramānanda*. It is also called '*Guru-liṅga-saṅgam*' which being attained nothing beyond can be aspired for. This sweet Bliss surpasses all sweet things (iṉbil iṉideṉṟal). The only way to attain It (Supreme Bliss) is intense love for God because love is the very form (aṉbu nilaiyē) of this state.

THE SUMMARY OF CHAPTER IX

Ainteḻuttaru ṇilai

(The state of Grace through *Pañcākṣara*)

God's Grace is the saviour of souls. It is Grace that raises the souls from sakala state to the state of vijñāna kalar when only the primordial mala namely, the āṇavamala persists. God, in His Grace, is also careful that the souls do not again fall from the higher status to the lower one. So, in order to preserve the soul's status, He reveals Himself in the form of '*pañcākṣara*' (five syllables). The souls that chant '*pañcākṣara*, are quite safe and will never fall. The Vedas, the Āgamas and the *Śāstras*, all proclaim the truth of the *pañcākṣara*. The *Praṇava* itself is indicative of the three—the Lord, His Śakti and the Pāśa.

The special features of the *pañcakṣara mantra* are : firstly, it is initiated by God Himself who dwells in it. Secondly, it is meant for the whole lot of souls whatever be their status. Only a little change in the recitation of the *pañcākṣara* is required according to the state of the soul. For instance, those who are possessed of the three malas should chant the *mantra* as '*namah Śivāya*' i. e. the Tirodhāna-śakti and the mala are here placed at the start. Later on, it changes into '*Śivāya namah*' when the soul attains a higher status and aspires for the cessation of births etc. In this case, mala and Tirodhāna-śakti leave their original positions and occupy places after Śiva and His Grace, indicating thereby that the soul concerned is beyond the influence of māyā and has been blessed with the revelation of Śiva. Another change takes place when the soul becomes one with Śiva and the *mukti mantra* takes the form of '*Śivāya Śivah*' meaning thereby—all is Śivan and nothing but Śivan.

CHAPTER—Nine

81. Aruḷ nūlum āraṉamum allādum aintiṉ
poruḷ nūl teriyap pukum.

Nūl—books. Āraṉam—Veda. Alladum—others. Aintiṉ—pañcākṣara. Teriya—to know. Pukum—enter.

The books of Grace (Śaivāgamas), Vedas and the others, all expose the core (the essence) of *pañcakṣara* only.

The *pañcakṣara mantra* (*Śivaya namah*) is the seed *mantra* (*vījamantra*) for the release of the aspirants. It is so dynamic that it can wash off the sins of generations and make the soul fit to reach the feet of the Lord. No human effort could achieve it but for the Grace of God. God did not remain content after graciously revealing the *mukti mantra* (*pañcakṣara*). Knowing that the ignorant would need an explanation of the *mantra* for their understanding, He revealed the Āgamas and the Vedas. The Āgamas, the Vedas and the *Śastras* proclaim the efficiency of the *pañcaṣara* as Śiva Himself. The principal subject-matter of these sacred books is the lucid explanation of the *pañcakṣara*. The Vedas and Āgamas are not human creations but the revelation of God (*apauruṣeya*).

Umāpati, in this verse, mentions certain sacred scriptures dealing with the *pañcakṣara*. The 'aruḷ nūl' refers to the 28 śaivāgamas; 'āraṉam' refers to the Vedas; 'allādum' refers to the auxiliaries of the Vedas. Umāpati holds that the object of all these books is to expound the *pañcakṣara* and Śiva which is the heart of the *mantra*. Since they contain the essence of the instructions of what the soul should do, they are called the *śastras*. Etymologically the word *śastra* means that which governs (*śasanat trayate iti*). The gracious God is so very kind to the soul that He has tried every means to bring home the truth to the soul.

Apprehending that ignorance would not allow the souls to enter into the intrinsic meaning of the words in the scriptures, He Himself appears in the form of *Guru* to explain the essence of the *śāstras*. *Pañcakṣara* is a means offered by God to save the soul. It contains within itself the knowledge regarding Pati, paśu and pāśa. This is why Umāpati says that the *pañcakṣara* is 'poruḷ' i. e. the meaning of the truth of the *śāstras*. This verse establishes the following truth :

The *pañcakṣara mantra* is the gift of God for the liberation of the soul from bondage. It contains in it the essence of all the Vedas, Āgamas and the *Śāstras*. The Vedas and Āgamas are also the revelation of God designed to expound the *pañcakṣara*. The five syllables include in themselves the substance of all truth. In other words, it is the quintessence of all *śāstras*.[1]

82. Iṛaicatti pācam eḻil māyai āvi
uṛaniṛkum Ōṅkārattuḷ.

Iṛai—immanent, God. Catti—Śakti (Grace). Pācam—fetter, bond. Eḻil māyai-beautiful māyā. Āvi-soul.

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[1] Tirumūlar, the eminent preacher of the seventh century A. D. emphatically establishes the truth that Vedas and Āgamas are true, both being the revelations of Lord; and that they expound the general and special doctrines (as a matter of fact, they are the work of Lord).

Prof. Rāmānujāchāri, an eminent philosopher of this age, writes in one of his articles : "Even Vedas and Āgamas whose one and only aim is to sing His praises and to spread His knowledge, do not succeed in giving us a complete idea of the deity." He also quotes Tiruvācagam in this connection.

vēdaṅkaḷ aiyā ! veṉa vōṅki aḷ.n takaṉṟa nuṉṉiyanē

Lecture No.2., Sri Sri Aruḷ Nandi Śivāchāryā Swāmigaḷ Sivajñāua Siddhiyār endowment lecture. 1946-1954.

Uṛa—fully. Niṛkum—stand. Ōṅkārattuḷ (ōṅkāra + uḷ)—in oṁkāra.

God, Śakti (Grace), pāśa, beautiful māyā and soul are inherent in *oṁkāra* i. e. *Praṇava*.

In this verse Umāpati dilates on the significance of the great *Praṇava* (*aum*). The mystic '*aum*' is the subtle form of the five letters and contains within it (1) Śiva, (2) the Divine Energy, (3) the knowledge of āṇava, (4) the knowledge of māyā, and (5) the knowledge of self. All these are concentrated in '*aum*'—the *Praṇava* which is a combination of the three letters—a (अ), u (उ) and ma (म). 'A' represents God and His Grace, 'u', the soul and 'ma' stands for pāśa. The five śaktis, stated above, are contained in or condensed into three. It is well known that this mystic '*aum*' is pronounced before and after almost all the Vedic hymns including the *Gāyatri mantra*. It not only enhances the power of the *mantra* chanted but also denotes that without the *pañcākṣara mantra* the prayer remains incomplete. In the '*aum*' (*sūkṣma pañcākṣara*) dwells God, Śakti or Grace (aruḷ), pāśa or malam, Tirodhāna-Śakti (eḻil māyai) and soul (āṉmā). The word 'eḻil māyai' in this couplet demands an explanation. The word means special māyā or beautiful māyā. This refers to the Tirodhāna-Śakti—the Śakti which appears at the end and causes the soul to reach the feet of the Lord. Unlike māyā, the Parigraha śakti of the Lord which gives partial illumination, the beautiful māyā (eḻil māyai) the Tirodhāna Śakti brings home the Truth to the soul. This is why it is styled eḻil māyai—the special or beautiful Śakti.

All the sages who have undertaken *oṁkāra sādhanā* or meditate upon this symbol know its terrific power.[1] In

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[1] Shi Kṛṣṇa in Bhagavat Gīta has deliberately equated *Praṇava* with Brahman and has said that to pronounce the *Praṇava* in the ears of the dying man, so as to make him remember, it has the miraculous action of ensuring him the feet of Lord.

Bh. G. VIII. 13.

auṁkāra (*praṇava*), all that is, is concentrated and it represents the *Parama Śiva* to devotee. For the soul, in his onward march to the Lord, this symbol is the Grace that will lead him to the eternal Bliss. Words fail to give expression to the potency of the symbol. In it all dualism ends and oneness prevails. It is the knowledge of the Supreme.

83. Ūṉa naḍaṉam orupāl orupālām
ñāṉa naḍam tāṉ naḍuvē nāḍu.

Ūṉa—flesh Naḍaṉam—dance. Orupāl—One part, one side. Orupālām—on one side. Ñāṉa—knowledge. Tāṉ—it (soul). Naḍuvē—in the middle. Ñāḍu—to know.

Look to the soul which is in between the dance of the flesh (the material world) and the dance of Divine knowledge.

This verse explains the Divine impulse acting in the state of bondage as well as in the state of emancipation with regard to the soul and the continuous help offered to the soul by the Lord. The word 'dance' meaning 'action' is quite significant and the *pañcākṣara mantra* gives a clear indication of the explanation given above. Syllables 'ma' and 'na' represent the energetic world of impurity as operating on the soul causing the bondage. Syllables '*śi*' and '*vā*' represent the mystic action of Śiva and His Grace, '*ya*' stands for the soul. '*Śi*' represents the crown, the highest crown or the peak which one can reach. '*vā*' represents His Grace and denotes that it is the only means of reaching Him. The dance of the Lord is a performance of the Lord due to His Grace towards the soul. This is the way in which God leads the soul to liberation by creating the māyik world and Grace acting in it althrough (ūṉa naḍaṉam). The 'ñāna naḍaṉam' essentially means that there is no liberation without *jñāna.* Knowledge means the wisdom which makes the soul realize its inability to do anything without the help of Pati and His Grace and that '*aruḷ*' is the only refuge for all and under all circumstances. The soul cannot stand by itself and needs His Grace which bridges the gulf between Pati and paśu. By the Lord's dance this phenomenal world comes into existence; births and rebirths of the soul take place as washing and rewashing for cleansing the soul and, then again, it is the dance which puts an end to all phenomenality and grants refuge to the soul at the feet of God. The actions of Śivan have very rightly been represented by the word 'dance'. In His ecstasy originating out of His desire to create for the good of the soul, He dances a rhythmic dance which fills everything with *ānandam* and this is creation. Every pose of a dancer expresses a new idea and a whole sequence creates a garland of ideas bound together in the string of rhythm. So is the dance of God. There are the poses and there is the rhythm in both the dances—the dance creating the world and the dance liberating the soul from the bond of worldly life.

In brief, the verse tells us that the soul owes everything to the Lord and that it should act as a servant of the Lord. Everything that it does, is subservient to the will of the Lord. The 'ūṉa naḍaṉam' is called the *Tirodhāna* because the Grace in this state acts implicitly veiling Herself, so that the soul sees only the display of the dance without any knowledge of the one who is at work at the back of it. The 'ñāna naḍaṉam' is called *Anugraha* because the soul by this time has attained the truth through contact with Him directly or with His form (*Guru*). A little elaboration of what the symbols (letters) stand for, will be helpful in understanding the intent of Śivan underlying the *pañcākṣara.* '*Śi*' represents Śivan; '*vā*', the Grace and '*ya*' stands for soul; '*na*' and '*ma*' represent Tirodhāna and mala. Now then, all the letters taken together give a meaning that the soul which is a victim of the malas, namely. māyā and āṇava, can get rid of them (malas) and attain Śivan (the Supreme Bliss) with the help of Grace. The position of the letters give an indication of this interpretation. '*Va*'—the Grace stands in the middle with Śiva on one side and the soul on the other, as the mediator between the two and as one who bridges the gulf. '*Na*' and '*ma*' may be taken as attached to '*ya*' as well as unattached. The word dance (naḍa਼ṉam, naḍam) used in the verse is quite significant and denotes Lord's action. His action is two-fold; one, when the soul is bound (worldliness) and the other, when the soul is released from bondage (the state of unworldliness). The dance of flesh (ūṉanaḍaṉam) means the working of immanent Grace i.e. the activity of the unmanifest Divine Energy. God then in His own time becomes manifest and the soul knows the Truth.

84. Viriyamana mēviyavvai mīḷaviḍā cittam
periya viṉai tīrap peṛum.

Viriya—extensively. Mana—mala and Tirodhāna. Mēvi—to occupy. yavvai (ya+ai)—the souls (2nd case) Mīḷaviḍā—(mīḷa+vidu+ā)—let not come back. Cittam-*Chitta*, mind. Periya viṉai—big bondage. Tīr—to get rid of. Peṛum—gets.

The '*na*' and 'ma' (i e. Tirodhāna and mala respectively) extensively vitiate the soul (and pull it down) to the position of no escape. Only when their great bond is loosened, it attains Śiva (Supreme Bliss).

This verse refers to the *baddha* and *mukta* state of the soul i.e. the state of bondage and the state of release. The *pañcakṣara* hints at it. The letters '*na*' and '*ma*' stand for Tirodhāna Śakti and āṇava mala, which bind the soul tight indicating a position, as it were of no return. As a matter of fact, the Tirodhāna-Śakti throughout this stage, works from within while keeping itself veiled. The soul does not know it. The fantasy created by māyā which is also a design of Grace captures the imagination of the soul and the thought of Pati or of itself as a servant is lost in oblivion. But in time this great bond is also loosened by the Grace of God and the soul attains '*Śi*' (Śiva) which is Supreme Blessedness.

The *pañcākṣara* itself indicates the two states of the soul, namely, the *baddha* state and the *mukta* state. In its *baddha* state, the malas hold it so extensively and tightly (viriya mana) that the soul finds no way to escape 'mīḷaviḍā' i.e. to return to Śiva. Due to ignorance the soul does not know that Grace is working from within (Tirodhāna). But God's process is such that in time the malas get ripened and loosened. All these take place through Grace. When the time comes and the malas are loosened, the Anugraha-Śakti dawns and the soul attains Śiva. These indications are present in the *pañcākṣara*.[1]

85. Mālār tirōda malamudalāy māṛumō
 mēlāki mīḷā viḍin̤

Mala+ār—full with illusion. Tirōda—Tirodhāna. Mudalāy—in the beginning. Māṛumō—Will it change? Mēlāki—superior. Mīḷā—if it is not. Viḍin̤—return.

If you utter the *pañcākṣara* with '*na*' and '*ma*' in the beginning denoting māyā and mala, how can you get rid of the mala? It is impossible unless the superior truth of Śiva (is first uttered) i.e. unless the words '*śi*' and '*vā*' come first in the place of '*na*' and '*ma*'.

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[1] SP. II. 41.

Āṇava sticks to the soul upto the last. For liberation of the soul, displacement of āṇavam is essential. For this purpose necessary steps have been advised.

In this verse Umāpati observes that the method of *sadhana* cannot be one and the same in different stages of the life of *sadhanā*. The same rule applies in the case of the '*pañcakṣara*'. During bondage it is to be pronounced as '*aum namah śivaya*' i. e. the bond should come first. Later, in the *mukta* (liberated) state, in order to attain the feet of Śiva, the word 'Śiva' should occupy the first position. There is no longer any need to propitiate '*na*' and '*ma*'. So the *mantra* takes the shape of '*aum śivaya namah*'. This too undergoes another change and becomes '*aum śivaya śivah*' when the soul gets completely merged in Śiva.

The *pañcakṣara mantra* has been very highly praised in the Āgamas, Vedas and *Śastras*. The chanting of this *mantra* leads one to the Supreme i. e. highest aspiration of the devotee. Before attempting analysis or exploring the treasure hidden in the five syllables, it will be rewarding to note how it has been accepted generally as a means of *sadhana*. There are three distinct steps, namely, worldliness, unworldliness and Godliness, the last being the highest. One cannot jump from worldliness to Godliness. So it can rightly be said that the devotee has, first of all, to rise from worldliness to unworldliness and from unworldiness to Godliness. This division is also necessary from another angle. In one part it is empirical and in the other, it is transcendental. This being admitted one must realise that the method of *sadhana* must differ in the two spheres. The *pañcakṣara mantra* may serve the purpose in both the stages if a change is made in transposing the letters at the time of chanting. The seers advise people to chant '*aum namah śivaya*' till he can abnegate the world i. e. till he reaches the state of unworldliness. Apparently therefore *'aum namah śivāya'* is the boat which can carry one safely to the other side, namely, unworldliness, across the great turbulent ocean, named *saṁsāra.* Here is a pause and a change of the position of the letters of *pañcākṣara.* The change takes place by transferring *'namah'* after *śivāya.* *'Aum śivāya namah'* is the subtle form of chanting by which and by keeping Grace, the Guide, in front—the soul reaches its goal i. e. the lotus feet of the Lord which is the terminus–the end of its journey.

The *pañcākṣara mantra* is so precious to the soul because it is both purger (in the bound state) and merger (in Śiva) i. e. the giver of the Supreme Bliss, which is the highest aspiration of the soul. But in accordance with the change of stage of the soul, the *mantra* also needs a change (māṛumō).

86. Ārādi ādāram andō adumīṇḍu
pārādu mēlōdum paṛṛu.

Ārādi—worship. Andō—alas. Mīṇḍu—to catch. Pārādu—will not see. Mēl+ōdum—in the beginning pronounce it. Paṛṛu—āṇava.

Śiva is the basis of everything. Alas, people do not know this. Worship That if it is pronounced with 'Śi' in the beginning, the fetters (mala and māyā) will not look back.

Umāpati has given much stress on the correct recitation of the *pañcākṣara mantra.* Only the chanting of the *mantra*, regardless of the foundation, is of little avail. One should remember that Śiva Himself is the founder and foundation of this *mantra.* Therefore *Śiva-cintana* i. e. thought of Śiva or meditating on Śiva is the primary or dominating factor in this case. So the syllable *'śi'* representing Śivan must come first and the whole *mantra* must be permeated by *Śiva-ctntana*. Then only it will bear fruit. Wrong repetition of the *mantra* might have an adverse reaction i. e. the *vasana* mala might reassert itself and '*na*' and '*ma*' might prevail. So it is imperative for the aspirants of liberation to displace '*na*' and '*ma*' and put them at the end of the *mantra*. Those who out of ignorance continue to chant '*namah śivaya*' simply due to attachment to the *mantra* itself are really pitiable (andū). '*Śivaya namah*' is the correct form and those who repeat it correctly with *Śiva-cintana* do not look back nor they have any fear of rebirth.

This verse embodies a caution to the aspirants with regard to the method of reciting the *pañcakṣara mantra*. The two main points embodied in the suggestion are. (1) to bring '*śi*' first i. e. one should repeat '*śivaya namah*' and not '*namah śivaya*'; (2) the thought (āradi) of the foundation (ādāram) which is Śiva must occupy the whole mind as without it the *mantra* becomes dry and the goal is consequently not reached. The person ignorant of the above canons is likely to fall a victim to *vasana* mala, which throws man into the wheel of births and deaths. It is noteworthy that the pushing of the '*na*' and '*ma*' to the end has a significance. In the first instance, '*na*' and '*ma*' which obscure *Śiva-jñana* should be moved off. They are not the least helpful for the aspirants of release. For that, '*śi*' must be pronounced first and the mind must be full with *Śiva-cintana*. '*Va*' i. e. the Grace is the most reliable agency for establishing contact between the soul and Śiva. The soul, thus, with the help of Grace, attạins Śivan, the Supreme Bliss. The *mantra* chanted properly as '*śivāya namah*' would completely disable the mala which is then bereft of all power to look back to the soul (pāradu).

87. **Civamudalē āmāṛu cēru mēl tīrum**
pavamidu nī ōdumpaḍi.

Mudalē—in the beginning. Cērum—if it is attached. Tīrum—will get rid of. Pavam + idum—this cycle of births and deaths. Ōdum—you do. Paḍi—manner, method.

If you recite the *pañcākṣara* with Śiva in the beginning, then only the cycle of births will cease. *Śivāya namah* is the only method for reciting the *pañcākṣara.*

In this verse Umāpati emphatically declares that the only way to avoid embodiment (pavam) and attain release lie in repeating the *pañcākṣara mantra* as '*śivāya namah*' i. e. beginning with Śiva. He invites the attention of all the *mumukṣus* to the above fact, so that they might not commit the mistake and pronounce the *mantra* as '*namah śivāya*' and thus call upon them the miseries of life and death

This verse particularly points to the great sympathy of Umāpati for the aspirants of *mokṣa.* He cautions them against the blunder of incorrectly pronouncing the *pañcākṣara mantra.* He tells them to take care and keep in mind that '*śi*' and '*vā*' i. e. God and His Grace are the main objective and hence must come first. The mind must be full of the thought of the Lord so that '*na*' and '*ma*' fly off.[1]

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[1] Though Appar has the ṅamaccivāyapadikam and though Māṇikkavācagar has begun his Tiruvācagam with ramaccivāya vāḷ.ka, we find in both the use of civāyanama as the *pañcākṣara.* Appar in his decade at Tiruppādirippuliyār–Tirumurai 4 states tiruvāyppoliya civāya nama ven̤ṛu nīṛan̤indēn̤. Māṇikkavācagar says nān̤ēyōdavam ceydēn̤ civāya nama en̤appeṛṛēn̤ – 10–line.

It may, however, here be noted that according to Brāhmanical convention the · Vedic formula नमः शिवाय could not be altered as it is a fundamental rule that the position of the words in the Veda cannot be changed or altered nor could synonymous words be substituted. The Sri Rudra in which नमः शिवाय occurs, has been traditionally reduced to 300 names of Śiva styled 'Rudra-Triśati' in which the *nāmāvali* is ॐ नमः शिवाय नमः

Author is grateful to Mr. N. Iyer for the above references.

88. Vāci aruḷiyadai vāḻvikkum maṟṟaduvē
ācil uruvamumām aṅku.

'Vā' stands for Grace. 'Śi' stands for Śiva. Aruḷiyadai—will make him live in the Grace. Vāḻvi—to let live. Maṟṟaduvē (maṟṟu+aduvē)—then itself. Ācil (ācu+il)—without blemish. Uruvam—form.

'Vā' (Grace) will give (the soul) the '*śi*' (God) and will make him live. The same Grace is verily the form, without blemish, of God.

In this verse Umāpati explains the importance of Grace for the attainment of Bliss. In the *pañcakṣara*, chanted for final release, '*śi*' comes first, '*vā*' the Grace in the middle and then '*ya*' the soul indicating thereby that Grace is the mediator between the Lord and the soul. Grace is the most reliable and spotless form (ācil uruvam) which can ensure for the soul the contact of Śiva and thus grant the soul the Supreme Bliss.

Umāpati emphasises that it is Grace and Grace only which can afford to give relief to the suffering soul. Śaiva siddhānta is actually a doctrine of Grace which in all stages of the soul, works implicitly or explicitly to rid the soul of the clutches of the mala and to establish the soul in the abode of light leading to Supreme Bliss.

It has been admitted that the soul cannot do anything of its own. It needs help from some other source. Śivan is its aim; the refuge who is competent enough to bear all its burdens and can usher it to the presence of the Lord. Only one who is without any blemish can reach the perfect-Śivan. Indeed, Grace only can do this arduous task. Spotless as Grace is, it can place (vāḻvikkum) the soul in this position (in the position of realising God in itself).

The central idea contained in this verse is that those who completely surrender themselves to Grace get Śivan. It is also implied here that Grace can wash out the blemishes in the soul and thus render it assimilable to śivan. The soul, with the help of immanent Grace, reaches the state of unworldliness from where it is only the Transcendental Grace which can carry it to Śivan–the all Bliss. Purity reigns over this realm and it is all pure i.e. Grace who can freely move to the all perfect–Śivan.

89. Aciṉavā nāppaṉ aḍaiyā (du) aruḷiṉāl
vāciyiḍai niṟkai vaḻakku.

Aciṉavā (ācu+il+ṉa+vā)—not blemish, Grace. Nāppaṉ—in between. Aḍaiyādu (aḍai+ādu)—not reaching. Iḍai—in between. Niṟkai-standing. Vaḻakku-method.

Ātman will not stand having *'na'* and *'ma'* on one side. Ātman will stand between the *aruḷ* and Śiva.

The correct place of the spotless *'ya'* i. e. soul is in between Grace and Śiva and not in between *'vā'* and *'na'*. In this verse Umāpati refers to the *pañcākṣara mantra* and says that during bondage, the *mantra* is chanted as *'namah śivāya'*. Pronounced in this way i. e. placing *'na'* and *'ma'* before Śiva the *mantra* (energised) becomes capable of shaking the mala and weakening it. The bond thereby loosens its hold on the self. Ultimately the mala having ripened i. e. being completely loosened, the Grace of God at one blow removes it. In this state when the soul is free from mala contact and becomes spotless, the pronunciation of *pañcākṣara mantra* does not remain the same. The *'ya'* representing the soul will not utter *'na' 'ma'* before *'śi'* i. e. it will utter *'śivāya namah'*. *'Na'* and *'ma'* is placed at the end i. e. in the outskirt. Grace thus makes the soul fit for Śiva-yoga and Śiva-bhoga. Of course when the soul is absorbed in Śiva i. e. in *samadhi* state, '*na*' and '*ma*' are totally eliminated The *mantra* becomes '*śivaya śivah*'. The significance is this that with the change of the status of soul by the Grace of God from the *samsara* towards Śiva, the realization (*anubhuti*) changes the mode of life as also the way of *sadhana*. From '*namah śivāya*' to '*śtvaya śivah*', all are steps of progress—progress in purification of the soul and its achievements. God, out of Grace, forced the soul to the world, bound by maya and karma who did their part i. e. partly illuminated the soul. The pitch darkness gave way. It was not possible for the soul to sever its connection with aṇava mala. Māya and karma, by virtue of their respective functions and the ability given unto them by the Lord, only make a passage for the light to come in. The fight for the clearance is still going on. The grip of aṇava mala has not yet slackened. In that state, the '*namah śivaya*' *mantra* is the most suited to the need of the soul. Grace acting from inside through the instrumentality of this *mantra* helps progress. This is the method of *sadhana* in every religious sphere. It has its own course. The follower strictly adheres to the path and reaches the summit - the highest achievement. In this case also, the same attitude is vivid - the devotee has to move in the process helped by Grace whose contact with the soul grows closer and closer. On the other side, the darkness slowly disappears till at last it is separated from the soul. This is what the change of the place of '*namah*' from the beginning (opening with) to the end (ending in) implies the change from the method of *sadhana* toward denoting the spiritual advancement of the *sadhaka* (devotee).

90. Ellā vakaiyum iyambum ivaṉ akaṉṛu
nillā vakaiyai niṉaindu.

Ellā—all. Vakai—method, status. Iyambu—to mention. Ivaṉ—this man (soul). Akal—to go away. Akaṉṛu-having gone away. Nillā-not standing. Niṉaindu-having thought.

All the various means are mentioned having in mind (the central fundamental idea) that the soul should not be separated from (Grace).

This verse is the concluding verse of this chapter on *pañcākṣara mantra.* In this chapter Umāpati was kind enough to place before the aspirant a specific way of *sadhanā* for the release of the soul from bondage. That this world is full of miseries and that liberation is the only way for the soul's peace are admitted facts. Now, the question is how to attain liberation. *Guru-kṛpā* and *sādhanā* (penance) are indispensably necessary for this purpose. Sages from experience have tought a distinct course of *sadhanā*. There are many such courses. The siddhāntin realises that the only way out of this impasse is the Grace of God as also for reaching the blissful abode of Śiva. The *pañcākṣara mantra* is the *sādhana-mantra* given by God Himself for the liberation of the souls. He is so keen about the release of the souls that He does not confine Himself only to dictating the *mantra*; His Grace constantly dwells within and around the soul, to guide the soul from time to time and to lead it to the blissful state of Śiva-bhoga.

THE SUMMARY OF CHAPTER X

Aṉaindōr taṉmai

(The nature of the liberated)

Umāpati concludes his book entitled 'Tiruvarutpayaṉ' with a chapter on the *'jīvanmuktas'*. The *jīvan-muktas* are so called because they, even after the attainment of liberation in the true sense of the word, do not leave their mortal body but continue to live in this phenomenal world in the midst of the people. Those who attain liberation after death, and get merged in God, keep off from all temptations offered by the māyik world. But the *jīvan-muktas*, living in the midst of temptations, are never touched by them. Introverts as they are, they have no attachment towards the objective world, however fascinatingly it may present itself to them; instead, they see God in everything and love everything good or bad as they feel that all these are revelations of God in different forms. All their passions are under full control, and their organs remain unperturbed under all circumstances. They completely withdraw themselves from the world of objects, regardless of pleasures and pains of the world. Their thoughts are directed towards God alone and they see God in everything. They work for the good of the people around them in deep love for them, quite selflessly. They become omniscient due to their merger into the supreme Lord.

CHAPTER—Ten

91. Ōṅkuṇarviṇ̤ uḷḷoḍuṅki uḷḷattuḷ iṇ̤poḍuṅkat
tūṅkuvar maṛṛu ēduṇḍu col.

Ōṇku—to grow upward. Uṇarviṇ̤ (uṇarvu+iṇ̤)—in knowledge. Uḷḷoḍuṅki—merging in another. Uḷḷattuḷ—in the mind. Iṇ̤poḍuṅka—with delight. Tūṅkuvar—those who sleep. Maṛṛu—further, beyond. Ēduṇḍu (ēdu+uṇḍu)-what else is. Col-say.

Those who abide in the sleep of *samādhi* sink down into the rising tide of wisdom and delight sinks into their souls. What more is there to say ?

In this chapter Umāpati speaks about the nature and the thoughts of those who enjoy the mystic slumber of the *jīvanmuktas* and who abide in the knowledge. By the Grace of God they now do not come under the threefold bonds of karma, namely, āgāmi, sañcita and prārabdha.[1] The darkness is totally dispelled and replaced by the brightness of knowledge. Divine Grace, the most venerable Guide, finishes its last and most exalted act of uniting the two-God and the soul (the mystic marriage having been performed). The soul having reached his goal becomes one with the Lord and sleeps confidently in the bosom of Bliss. This is a supramental experience rising above all empirical experiences. Undoubtedly, it is the manifestation of Bliss. To reach the state means to turn down all experiences of empirical life and to go above all worldly attachments whatsoever. Thus Umāpati has repeatedly stressed the fact that in this state *yama*, *niyama*, *sādhana*, etc., the methodical exercises have no place. They have no effect on the spirit and pass by unnoticed just as an object in the hand of a

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1. Bh. G. IV.3.

sleeping man slips down without the knowledge of the person concerned. This is an experience which one can hardly verbalise, only one can say that it is something unlike anything of this world. Through worship, *kriyā*, *yoga* or sacrifices one cannot attain this state. Knowledge pervades the soul in its entirety. No discursive knowledge has its sway over this state and hence there is no 'why' or 'how'. The enlightened does not exercise any effort, yet *kriyā*, *yoga*, etc., are being performed spontaneonsly. This is an enviable state which surpasses all experiences. The consciousness of Bliss which the soul enjoys, is the supreme gift of Bliss.

The liberated souls completely merge in knowledge (mystic wisdom) and infinite rapture flood their very existence. Nothing beyond this the soul aspires—the supreme Delight is now in his possession. The *jñāni* sinks down into, and abides in God (knowledge). Completely absorbed in mystic wisdom (ōṅkuṉarviṉ uḷḷoḍuṅki), the knower experiences unbounded happiness in their soul (uḷḷattuḷ iṉpoḍuṅka). In the ecstasy of joy his connection with the external world ceases and he attains *samādhi*. Virtually, the man in *samādhi* physically lives in this world but not mentally. The mind traverses in a far-off land where only joy prevails. There is no place beyond it which can afford more happiness.

92. Aintoḻilum kāraṉaṅkaḷ āntoḻilum pōka nukar
ventoḻilum mēvār mika.

Aintoḻil—fivefold action. Kāraṉaṅkaḷ (kārṉam+kaḷ)-agents. Āntoḻilum (ām+toḻil÷um)-anticipated action. Pōka nukar—to enjoy. Ventoḻil (Vem+toḻil)—desirable action. Mēvā—do not absorb. Mika—much.

They will not attain the five powers of Lord, nor the ministerial powers of those who are responsible for the five actions. They do not do any deed that might cause attachment (to the world).

Umāpati has, in this verse, clearly stated that the liberated souls have no responsibility of performing any specific duty whatsoever. The Grace of Śivan manifested in creation, preservation, destruction, veiling and bestowal of Grace (conjointly called *Pañcakṛtya*) are the matters with which the soul is not at all concerned. The particular deities, namely, Brahmā, Viṣṇu, Rudra, Sadāśiva, etc. have been assigned particular duties under the high command (Śivan), to work according to laws unsurmountable by them. The soul has nothing to do like this. Those that remain besides the above fall under the category of causal duties which bear fruits and throws the soul in the cycle of births and deaths. The liberated souls neither wish to perform such duties nor do they have to do anything of the kind. They are the seers and enjoyers with all consciousness of Bliss, without the least harassment of any kind. They see to the core of everything that are being done and have the pleasure of witnessing the manifold manifestations of the Lord and feel not bored because the experiences are varied and colourful. This is one aspect of the full interpretations of this verse. This verse also implies a difference of knowledge between that of the Lord and the knowledge of the soul. By the Grace of the Lord the souls attain Supreme Knowledge. The epithet 'Supreme' has a distinct meaning. It is supreme in respect of the soul who can aspire to nothing beyond it. The knowledge of the soul cannot be any match for the knowledge of the Lord who is all-knowledge and nothing but knowledge. In that knowledge there is no tint of doubt or hint of inability of any kind. The soul though full of knowledge, cannot perform the actions of God. This implication of this verse cannot be by-passed.

The position of the liberated soul is such that he is absolutely free from all works. He has neither to perform any of the *pañcakṛtya* (aintoḻil), the works of God, nor he has to do any ministerial works (kāraṇankaḷ ān toḻilum) which pertains to the duties of Brahmā, Viṣṇu, Rudra, Maheśvara and Sadāśiva etc., nor does the soul undertake any work that leads to embodiment (pōdam nukar vem toḻil). In brief, absolute Bliss and tranquility reign in the life of the liberated soul. Bereft of all duties and encumbrances, he remains absorbed in the full meditation of God.

93. Ellām aṛiyum aṛivuṛiṉum īṅkivar oṉ (ṟu)
alla(du) aṛiyār aṟa

Ellām—all. Aṛiyum—knowing. Aṛivu—knowledge. Uṛiṉum—even attained. Īṅkivar (īṅku+ivar)—here, in this respect. Alladu—except. Oṉṟu—one thing. Aṛiyār—know nothing. Aṟa—fully.

One who has attained all - knowing knowledge i. e. who has attained omniscience, will not know in the slightest anything except the One and only Object (God).

As a result of the union of the soul with the Lord, the soul comes by its true inheritance of omniscience. This is the general conclusion. Umāpati, however, explains the omniscience of the soul as inferior to that of God. Infinite as Śiva is, all His qualities are also necessarily infinite. His unrestricted omniscience sees everything in every direction atonce and is not restricted at any particular point. But the omniscience of the soul, when on earth or the omniscience of the *Jīvanmuktas* is centred in *śivajñana*. Detached from all worldly allurements is centered in *śivajñana*. They concentrate themselves totally on Śiva-the pivot, round which they revolve with their eyes fixed on Śivan. They see everything as Śiva. They become *Śiva-maya* and perceive no other existence than Śiva. This broaches a restriction on the omniscience of the soul while the omniscience of God knows no restriction. It may also be argued that omniscience has always a bearing on the function that one has to perform. The endless qualities of the Lord and the endless functions entailed therewith, constitute something majestic, the extent of which can hardly be gauged. Further, the Lord has no desire or ambition like that of the soul. So, in view of the limitation of the sphere of activity of the individual soul and its ambition to reach the feet of the Lord through His Grace, it can be concluded that the omniscience of the soul cannot be as wide as that of Śivan.

The point on which Umāpati gives stress in this verse is that inspite of the knowledge of everything (ellām aṛiyum) the liberated actually knows nothing except the One (oṉṛu allādu aṛiyār) i. e. the mystic knowledge of God. Everywhere and in everything they see God only. This points to the undivided attention of the devotee towards God.[1]

94. Pulaṉaḍakkit tam mudaṛkaṉ pukkuṛuvār pōdār
talanaḍakkum āmai taka.

Pulaṉaḍakki (pulaṉ+adakku+i)— controlling the sense organs. Tam—ownself. Mudaṛkaṉ (mudal+kaṉ)— in the cause, basis or source. Pukkuṛuvār—one who has entered. Pōdār—they will not turn back. Tala-feet. Naḍakku—into itself. Āmai—tortoise. Taka—like.

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[1] ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।
समः सर्वेषु भूतेषु मद्भक्ति लभते पराम् ॥
Bh. G. XVIII. 54.
"नान्यः पन्था विद्यतेऽयनाय" ।
— ŚV. Up. 6.15.

(When they come in contact with any sense experience), *Jīvanmuktas* withdraw the senses (from the external world) like the tortoise and sink or immerse into their source, the Lord.

In this verse Umāpati tells us how the *Jīvanmukta* or the liberated soul behaves in the presence of the world of senses. It is but natural that the liberated soul who lives and roams about in this world will be confronted by the objects of the world which by virtue of their nature, stimulate the organs i. e. tempt the soul to enjoy them. This temptation is undoubtedly strong enough to captivate the soul if it is not sufficiently strong not to be distracted by it. So, the question is raised as to how the liberated soul behaves confronted by temptations. Umāpati explains the position and the behaviour of the liberated soul with the help of the beautiful analogy of the tortoise. The tortoise is a water - animal which sometimes moves about on the ground also. At the approach of a human being, the tortoise behaves in a peculiar way. It draws its head and legs in and stays motionless, as if dead. It does so out of fear lest it be caught by the man. The liberated soul behaves in the same maner. They avoid the infatuation of the worldly objects by withdrawing themselves from it. The analogy objectively is quite fit in so far as the drawing in of the head and feet inside its case by the tortoise and the withdrawal of the sense organs from attachments of the external world by the liberated souls. In the latter case, however, the instinct of fear does not work. The *Jīvanmukta* attains this position by developing the divine qualities through 'instinct' which are replaced by finer sentiments and emotions befitting a divine life. The outer organs close down and the inner one love opens. Attachment to the objects of the world are transformed into deep love. The significance of each object is understood in the context of Śivan. A *Jīvanmukta* sees Śiva in everything.

The world of objects becomes the world of Śivan to him. Before him, because of his highest moral standard, the evils are all subdued—the fiercest becomes the most docile as it is experienced in the case of the great *yogins*, so, nothing can distract him from his path. On the contrary, he enjoys complete freedom in his association with the objects of the world. His attitude towards everything is one of love as also one of aloofness.

It is worth noting that the analogy of the tortoise has a significant bearing. The closure of the outer organs in the case of the liberated is compared with the withdrawing of the head and feet snside its case by the tortoise. The tortoise, of all the animals, has the special quality of being able to draw its head and feet inside as and when he feels the necessity. Unlike the ordinary run of people, the liberated soul is also specially endowed with the capacity to command his organs as well as the mind to keep aloof from the world of objects (sense) and to fully concentrate on the meditation of the Lord. This may be deemed as the Grace of God, as otherwise, one can hardly avoid the allurements of the world of sense. He, the liberated soul, is capable of withdrawing himself from the world of sense (pulaṉaḍakki) and enter into his source (tammudaṟkaṇ pukkuṟuvār) i. e. God, just as the tortoise (āmai) at the approach of a stranger draws its head and feet into itself (tala naḍakku āmai taka).[1]

95. Avaṉai yakaṉṟu eṅkiṉṟām āṅkavaṉāy eṅkum
ivaṉai yoḻin(du) uṇḍādal il.

Avaṉaiyakaṉṟu (avaṉ+ai+akaṉṟu)—having removed from Him. Eṅkiṉṟām (eṅkum+iṉṟā)—everywhere non-existing. Aṅkavaṉāy (aṅku+avaṉāy)—He as Himself.

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[1] This analogy of tortoise is very popular in Tamil as well as in Sanskrit literature.
TK. XIII. 6.
Bh. G. II.58.

Eṅkum—everywhere. Ivaṉai oḻindu—leaving aside the soul.

There is no place without Him. He is present in all that exists. The liberated soul ‹becoming Him› is also consequently present everywhere.

Stressing on the omnipresence of Lord, Umāpati says that the soul whether in the sphere of limited knowledge, prior to liberation or living in unlimited knowledge as he does after the attainment of liberation by the Grace of God, has always been with God, because God is present everywhere without any exception. The words ‹finite› and ‹infinite›, ‹limited knowledge› and ‹unlimited knowledge› in the case of the soul indicate the immanence and transcendence of God. God is present everywhere and in everything in the world. But He is not exhausted in it. He is also beyond this phenomenal world and in that He is infinite and unlimited, inexplicable and inexpressible (*avāng-manaso-gocara*). In the world of our existence He dwells in us as *antaryāmin* to guide us or He lives with us in human form as our *Guru* to guide us in the path of salvation. Gracious as He is, He creates this phenomenal world to pull out the soul from the mire i. e. the grip of the āṇava which cripples the soul and envelops it with darkness. God, in His Grace, disentangles the soul from the grip of the mala. It is the Lord who through His Grace leads the soul from limited to unlimited knowledge, from finitude to the state of infiniteness, from the world of māyā to the world of God. All these changes take place through the instrumentality of Grace under the order of God. At no moment, has the soul been deprived of Grace. Now that it has attained the Bliss, the abode of God Himself, his joy knows no bounds. It differs vastly from the state of limitation which was his bound state and when he could have only partial knowledge. Absorbed in the knowledge, the liberated soul is now the knower of everything.

Keeping in view the omnipresence of God, Umāpati says that since God is present in every being (avaṉaiya-kaṉṟu) there is no place from where the soul can withdraw itself. God dwells in the soul in the form of knowledge and He is always present in the soul. The different stages of the soul indicate only the degree of knowledge it enjoys. In the liberated state, it (soul) is as Śiva Himself (āṅkavaṉāy) and enjoys Eternal Bliss.

96. Uḷḷum puṟamum orutaṉmaik kāṭciyaruk (ku)
eḷḷum tiṟa mēdum il.

Uḷḷum (uḷ+um)—inside, internally. Puṟam – outside, externally. Orutaṉmai—single nature. Kāṭciyarkku (kāṭciyar+u) nature, those who saw. Eḷḷum—there is. Tiṟamēdum il—anything to deny.

Those who see the internal and external things all alike, for them there is nothing to reject.

It will be wrong to think that Grace exists only in the inner - self and that it does not exist in the external world. Could this external world have come into existence had not Grace been at work ? This external world and the embodiments of the soul are all designs of the Lord, translated into action by Grace. The external world is indeed a temporary abode of the soul but it does a great benefit to the soul by smoothening the way for its release. The external world embodies purpose and the Lord Himself takes the initiative. So how can man deny it or even hate it ? Those who know the truth know that there can be no event at all without the will of God. He wills and therefore an event takes place. One must, therefore, know that the all-good (God) does not undertake any action whatsoever except for a distinct objective and that objective in all cases will be good for the soul. In a nutshell, it can be said that to the mystic, everything, whether phenomenal or beyond it, is due to the will of God and hence cannot be looked down upon or denied. In spite of its phenomenality or temporality it is real and earnest. The mystic sees God in the phenomenal world. So they do not despise anything (eḷḷum tiṛamēdum il).

97. Uṛun toḻiṛkut takka payaṉulakam tattam
varum toḻiṛku vāymai payaṉ.

Uṛuntoḻiṛku (uṛum+toḻil+ku)—job. Takka-proper. Payaṉ—fruit. Ulakam—world. Tattam (tam+tam)—one's own. Varuttoḻiṛku—(varum+toḻiṛku)—selfless action. Vāymai—truth.

The world is the reward or requital for those who engage in world's work. To those who work selflessly the fruit is the 'truth' itself.

Umāpati refers to the activities of man in this world. Actions may broadly be divided into two kinds : one with the expectation of fruit (*kāmya-karma*) and the other 'actions for action's sake' i. e without any aspiration or purpose in view (*niṣkāma-karma*). In the observance of the rituals, we often come across such *mantras* as, '*swarga kāmanayā*', '*agnih tripyatu*' and the like which reveal the intention of the performer to receive a fruit whatever it may be. The *Apūrva* of *Mimāṅsā darśan* is but a fruit of the sacrifices performed. Again, we have the idea like '*niṣkāma-karma*'-action without the desire for fruit, or *karma-sāmya* which also has the same bearing-this is proclaimed to be the highest achievement in human form and that this can be attained only by the Grace of God. In the former case the ego dominates. The 'I' and 'mine' are mingled with all the performances. Being so, Umāpati says, it does not deprive the performer of a pleasure, though it is worldly pleasure and a short - lived pleasure. Man, however, is not satisfied with small happinesses, he hankers after great or perfect happiness, (*nālpe sukhamasti bhūmaiva sukham*). This is attained by the man who dedicates all his actions to God and wants nothing in return for himself. Such a man attains Bliss and lives eternally as one with God.

The main idea contained in this verse is that a worldly man performing action with a distinct purpose or a motive is rewarded with the gift of pleasure pertaining to this world in particular (payaṉ̤ ulakam) but the selfless devotee (varum toḻirku) who does all penance in the spirit of dedication to God, attains the truth (vāymai payaṉ̤) which is the gift of gifts and enjoys supreme felicitation.

98. Ēṉ̤ṛa viṉ̤ai yuḍalō (ḍu) ēkumiḍai ēṛum viṉ̤ai
tōṉ̤ṛil aruḷē cuḍum

Eṉ̤ra—having accepted. Viṉ̤ai—work, action. (udal+ōdu)—along with the body. Ēkum—goes away. Iḍai—in the middle. Ēṛum—to increase. Tōṉ̤ṛil—if it appears. Cuḍum—will burn.

The prārabdha karma will end only with the decease of the body. If actions accrue in between (the birth and the death) they will be burnt away only by Aruḷ.

God, the great designer submits the soul to the rounds of karma for the soul's 'ripeness' and gradual enlightenment. Karma has been divided into three classes according to their merit. The classes are named sañcita, prārabdha and āgāmi karmas. Karma is a generic name for the fruit of deeds done. Sañcita karma is the karma which is carried forward from the time it is done, to the time when its fruit is experienced. It may take place in this birth or even may be carried over to the second or subsequent transmigrations. In that, sañcita may be said to be the karma of former births. Prārabdha is the functioning of the sañcita karma in this present birth. The āgāmi means the karma (good or bad) performed by a man during a particular birth, the fruitation of which will take place in a future birth. In short, the experiences in the form of prārabdha karma become the source of fresh acts which are called āgāmi. The fact, however, remains that even though the karma is ordained by Lord Himself it is *jaḍa* and mala. Purity which is the only passport for the entry into the realm of Śiva, needs the removal of karma mala also. The question is how can this mala be eliminated or done away with ? Umāpati gives a reply to the query in this verse. He says that the body perishes and with it perishes the prārabdha karma and the sañcita karma or a part thereof. But the āgāmi karma which accrues during the experiencing of prārabdha karma remains to fructify in the next birth. Therefore, there must be a way out to get rid of this at once to regain fitness to reach the abode of Śiva. Grace and only Grace is that 'way'. God in His Grace burns away all the karmas and gets the soul cleansed of karma-mala.

The deeds which have already commenced to bear fruit (ēṉ̤ṛa viṉ̤ai) go away (ēkum) along with the body (udalodu); the karmas that might accumulate in the course of experiencing prārabdha - karma i. e. in the middle (iḍai ēṛum viṉ̤ai) are burnt up (cūdum) by Divine Grace (aruḷē).[1]

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[1] Bh. G. IV. 38.

99. Mūmmai taruviṉaikaḷ mūḷāvam mūdarivārk (ku)
ammaiyum immaiyē ām.

Mummai—triple. Taruviṉaikaḷ—three types of actions. Mūḷāvam—will not give result. Mūdaṛi vārkku (mūdu+aṛivārkku)—to those who have known the supreme knowledge. Ammai—that birth (liberation). Immai—this birth (here now itself). Ām—takes place.

Deeds which issue in ‹threefoldness' of results do not proliferate to men of matured knowledge. For them the hereafter is realised here itself.

Umāpati in explaining the psychological condition of the *Jīvanmuktas,* tells us that the liberated souls do not make any difference between their present birth and the birth to come next. The reason is obvious. Karma begets karma and affliction of any kind is due to karma. Indifference to the fruit of action means the total abnegation of vāsanā - mala. It is tantamount to renunciation of the worldly pleasures and pains. The *Jīvanmuktas*, by the Grace of God, get rid of all of the three kinds of karmas—sañcita, prārabdha and āgāmi. They move in this world free from all worldly attachments. The actions they undertake, are either absolutely for the preservation of the body without the least attachment to it or for the good of the people in general out of love which is a part and parcel of the transcendental love of the Lord in which he swims day and night. In the case of a *Jīvan-mukta*, karma actually ceases to bind. The action that seems to have been performed by the *Jīvanmukta* is done mechanically and hence it does not produce any effect on him. He is neither elated nor dejected under any circumstances. Actually, he works regardless of any result whatsoever. It may be called action for action's sake i. e. without any bearing on the individual concerned. The *Jīvanmukta* realises Grace in life and his whole existence is permeated by Grace. So he is short of nothing and has, therefore, no want of any kind. For all practical purposes, he enjoys the liberation (which is due after death) even in the embodied state. He lives in full Bliss.

The gist of what Umāpati conveys in this verse is that the *jīvanmuktas* enjoy the Bliss of liberation in this life itself. This birth (immai) is virtually that birth i. e. the birth for mokṣa which means cessation of karma (mūḷāvām) and of rebirth in this transitory world. This is the actual state of those who have attained supreme knowledge (mūdaṛi vārkku).

100. Kaḷḷattalaivar tuyar karudit taṅkaruṇai
veḷḷa ttalaivar mika.

Kaḷḷattalaivar (kaḷḷam+talaivar)—the people who are in the grip of deceitful *indriyas*. Tuyar—misery. Karudu—to think about. Veḷḷam—flood. Alaivar—they suffer. Mika—much.

Jīvanmuktas will pity those who are led by the senses and they are agitated by their flood of mercy to find out relief for them.

God is all Love. The *jīvanmukta* realises or experiences the truth of that love in themselves. The love of God descends on man. The *jīvanmukta* is moved to pity to see the sufferings of the embodied souls, caught in the snare of this world. He grows compassionate. This feeling of compassion he owes to the Lord and it reigns supreme in him. His feelings sometimes so overwhelm him that he wants to work for suffering humanity birth after birth foregoing the peace and tranquility of a blissful life in the abode of the Lord. This is why the *jīvanmukta* leads an embodied life. He is an epitome of love and a vivid example to the people of the world. He acts as a true devotee of God, because the service of love is the service to God. It is God's will and His great benediction on man. The *jīvanmuktas* are the most blessed of all.

In this last verse of him, Umāpati tells us how very kind the liberated souls are towards us who are suffering under the influence of the deceitful *indriyas* (kaḷḷattalaivar). A flood of compassion (veḷḷam) overtakes the liberated souls who get ready to share our sufferings and plunge themselves in our midst extending all possible help to us.

CONCLUSION

Jean Jaques Rousseau's words, ‹Man is born free, yet everywhere he is in chains' are true in words and experience. None can deny the fact that we are ‹in chains'. Our spiritual history confirms the existence of bondage and that it is beginningless. Admitting the existence of bondage, the question arises as to how to get rid of it. Śaivism emphatically asserts that there is indeed bondage but it can be overcome. The only means to overcome it, is the Grace of God. The Lord and His Grace are inseparable. His Grace operates to provide the soul with a body and a world to live in. More than that, His Grace dwells with every soul, unperceived though, to cleanse the soul and make it fit to reach the feet of Lord which means Eternal Bliss. But for the Grace immanent, the Transcendental Grace is beyond comprehension. In a nutshell, Śaiva Siddhānta may be characterised as a philosophy or phenomenology of Divine Grace.

The doctrines say that people enjoy or suffer due to their own karma which is of three kinds, namely Prārabdha, Sañcita and Āgami. Admitting this, the question arises as to who ordains these karmas and how can men rid themselves out of them. 'नासौ मुनिर्यस्य मतर्न भिन्नम्'। The Truth reveals itself differently to different thinkers or maybe that the sages preached the Truth according to the different stages of the aspirants. In the Bhagavat Gītā we find how Arjuna, a great devotee (rather a representative of the thoughtful minds in the world) is bewildered and very ardently asks Sri Kṛṣna (the *Paramātman*) for a correct solution.'[1]

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[1] व्यामिश्रेणेव वाक्येन बुद्धि मोहयसवी मे ।

तदेकं वद निश्चित्ययेन श्रेयोऽहमाप्नुयाम् ॥

Bh. Gītā III. 2.

In that, the gift of Śaiva Siddhānta is unparallel It is the doctrine which offers a straight reply with regard to the cause of suffering as well as the ways and means for the attainment of Bliss. According to the Siddhāntin, Pati, Paśu and Pāśa are the three co-existent entities but Paśu and Páśa are under all circumstances dominated by Pati (The Lord over all). He is the Supreme. Except for the prerogatives of Pati as the Supreme, Paśu possesses all qualities of the Lord. They are many and weaker as they are, they fall a prey to the Pāśa, the evil which is the root cause of all troubles for the embodied soul. They are incapable to rid themselves of their own, from the grip of the Pāśa. Pati is all Love, all Graceful. In His Grace, He, out of compassion for the souls, comes to their succour. His Grace is the mediator; māyā, karma, the world are instrumental in His process of redemption of the souls. He dwells within the body assumed by the soul in the name *'antaryamin'* or Grace to the devotees. Grace from within prepares the field step by step for the descent of God who in one stroke drives the āṇava-mala (the arch - enemy) away or renders it quite incapable to play with the soul.

The great saint Umāpati Śivācāryar did a great service to all mankind by exposing the nature of Grace in the best possible philosophical way in his *Tiruvarut payaṉ*' which serves as a solace to the religious mind that the Almighty is in him and with him in all his actions to cure him of the malady he has been suffering from. The approach of *Tiruvarut-payaṉ* is out and out philosophical but at the same time infuses in man the truth of all the religions of the world.[1] It unequivocally declares that man has nothing more to do except promoting in him the spirit of surrender. It is just the same as in Gitā, Sri Kṛṣna, out of Love of Arjuna, advises him for complete surrender.[1]

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[1] Aruḷil periyadu akilattu il veṇḍum
poruḷil talaiyiladu pōl.

TV. IV. 1.

It is needless to say that Śaivism is closely associated with the Bhakti cult which means love of God and for that *Tiruvarut-payaṉ̤* is undoubtedly a superb expression.

Bernet in his *'The heart of India'* has rightly said, "No cult in the world has produced a richer devotional literature or one more instinct with brilliancy of imagination, ferver of feeling and Grace of experience."

In the face of the high and exalted idea of God's love i. e. Grace, the initial pessimism goes into oblivion and the light of optimism dawns on man.

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1. सर्वं धर्मान् परित्यज्य मानेकं शरणंव्रज ।
अहं त्वां सर्वं पापेभ्यो मोक्षयिष्यामि मा शुचः ॥
Bh. Gītā XVIII. 66.

APPENDIX

[TAMIL TEXT OF TIRUVARUTPAYAN]

கொற்றவன்குடி உமாபதி சிவாசாரியார் அருளிச்செய்த

திருவருட் பயன்

திருச்சிற்றம்பலம்

1. பதிமுது நிலை

1. அகர உயிர்போல் அறிவாகி எங்கும்
நிகரிலிறை நிற்கும் நிறைந்து.

2. தன்னிலைமை மன்னுயிர்கள் சாரத் தரும்சத்தி
பின்னமிலான் எங்கள் பிரான்.

3. பெருமைக்கும் நுண்மைக்கும் பேரருட்கும் பேற்றின்
அருமைக்கும் ஒப்பின்மை யான்.

4. ஆக்கி எவையும் அளித்தா சுடன் அடங்கப்
போக்குமவன் போகாப் புகல்.

5. அருவும் உருவும் அறிஞர்க்(கு) அறிவாம்
உருவும் உடையான் உளன்.

6. பல்லார் உயிருணரும் பான்மையென மேலொருவன்
இல்லாதான் எங்கள் இறை.

7. ஆனா அறிவாய் அகலான் அடியவர்க்கு
வானாடர் காணாத மன்.

8. எங்கும் எவையும் எரியுறுநீர் போல்ஏகம்
தங்குமவன் தானே தனி.

9. நலமிலன் நண்ணார்க்கு நண்ணினர்க்கு நல்லன்
சலமிலன் பேர்சங் கரன்.

10. உன்னுமுள(து) ஐயம் இலதுணர்வாய் ஓவாது
மன்னுபவந் தீர்க்கும் மருந்து.

2· உயிரவை நிலை

11. பிறந்தநாள் மேலும் பிறக்குநாள் போலும்
துறந்தோர் துறப்போர் தொகை.

12. திரிமலத்தார் ஒன்றதனிற் சென்றார்கள் அன்றி
ஒருமலத்தா ராயும் உளர்.

13. மூன்றுதிறத் துள்ளாரும் மூலமலத் துள்ளார்கள்
தோன்றலர்தொத் துள்ளார் துணை.

14. கண்டவற்றை நாளும் கனவிற் கலங்கியிடும்
திண்டிறலுக் கென்னோ செயல்.

15. பொறியின்றி ஒன்றும் புணராத புந்திக்(கு)
அறிவென்ற பேர் நன்(று) அற.

16. ஒளியும் இருளும் உலகும் அலர்கண்
தெளிவில் எனில்என் செய.

17. சத்தசத்தைச் சாரா(து) அசத்தறியா(து) அங்கணிவை
உய்த்தல் சத சத்தாம் உயிர்.

18. இருளில் இருளாகி எல்லிடத்தின் எல்லாம்
பொருள்கள் இலதோ புவி.

19. ஊமன்கண் போல ஒளியும் மிகவிருளே
வாமன்கண் காணா தவை.

20. அன்றளவும் ஆற்றுமுயிர் அந்தோ! அருள்தெரிவ(து)
என்(று)அளவொன் றில்லா இடர்.

3. இருள் மல நிலை

21. துன்றும் பவத்துயரும் இன்பும் துணைப்பொருளும்
இன்றென்ப(து) எவ்வாறும் இல்.

22. இருளான தன்றி இலதெவையும் ஏகப்
பொருளாகி நிற்கும் பொருள்.

23. ஒருபொருளுங் காட்டா(து) இருளுருவங் காட்டும்
இருபொருளுங் காட்டா(து) இது.

24. அன்றளவி உள்ளொளியோ(டு) ஆவி இடையடங்கி
இன்றளவும் நின்ற (து) இருள்.

25. பலரைப் புணர்ந்துமிருட் பாவைக்குண்(டு) என்றும்
கணவற்கும் தோன்றாத கற்பு.

26. பன்மொழிகள் என்உணரும் பான்மை தெரியாத
தன்மையிரு ளார்தந் தது.

27. இருள் இன்றேல் துன்(பு)ஏன் உயிரியல்பேல் போக்கும்
பொருள் உண்டேல் ஒன்றாகப் போம்.

28. ஆசாதி யேல் அணைவ காரணம்என் முத்திநிலை
பேசா(து) அகவும் பிணி.

29. ஒன்று மிகினும் ஒளிகவரா தேல்உள்ளம்
என்றும் அகலா(து) இருள்.

30. விடிவாம் அளவும் விளக்கனைய மாயை
வடிவாதி கன்மத்து வந்து.

4. அருளது நிலை

31. அருளில் பெரிய(து) அகிலத்(து) இல் வேண்டும்
பொருளில் தலையிலது போல்.

32. பெருக்கம் நுகர்வினை பேரொளியாய் எங்கும்
அருக்கனென நிற்கும் அருள்.

33. ஊனறியா(து) என்றும் உயிரறியா(து) ஒன்றுமிவை
தானறியா(து) ஆர் அறிவார் தான்.

34. பாலாழி மீனாளும் பான்மைத்(து) அருளுயிர்கள்
மாலாழி ஆழும் மறித்து.

35. அணுகு துணையறியா ஆற்றோனில் ஐந்தும்
உணர்வை உணரா உயிர்.

36. தரையை அறியாது தாமே திரிவார்
புரையை உணரா புவி.

37. மலைகெடுத்தோர் மண்கெடுத்தோர் ஞானம்
தலைகெடுத்தோர் தற்கேடர் தாம்.

38. வெள்ளத்துள் நாவற்றி யாங்கும் விடிந்திருளாம்
கள்ளத்(து) இறைவர் கடன்.

39. பரப்பமைந்து கேண்மினிது பாற்கலன்மேற் பூஞை
கரப்(பு)அருந்த நாடுங் கடன்.

40. இற்றை வரையியைந்தும் ஏதும் பழக்கமிலா
வெற்றுயிர்க்கு வீடு மிகை.

5. அருளுரு நிலை

41. அறியாமை உள்நின்(று) அளித்ததே காணும்
குறியாகி நீங்காத கோ.

42. அகத்துறுநோய்க்(கு) உள்ளினர் அன்றி அதனைச்
சகத்தவரும் காண்பரோ தான்.

43. அருளா வகையால் அருள் புரிய வந்த
பொருளார் அறிவார் புவி.

44. பொய்இருண்ட சிந்தைப் பொறியிலார் போதமாம்
மெய்இரண்டும் காணார் மிக.

45. பார்வைஎன மாக்களைமுன் பற்றிப் பிடித்தற்காம்
போர்வை எனக் காணார் புவி.

46. எமக்கென் எவனுக்(கு) எவைதெரியும் அவ்வத்
தமக்கவனை வேண்டத் தவிர்.

47. விடநகுலம் மேவினும் மெய்ப் பாவகனின் மீளும்
கடனிலிருள் போவதிவன் கண்.

48. அகலத் தரும் அருளை ஆக்கும் வினை நீக்கும்
சகலர்க்கு வந்தருளும் தான்.

49. ஆரறிவார் எல்லாம் அகன்ற நெறியருளும்
பேரறிவான் வாராத பின்.

50. ஞானம் இவன் ஒழிய நண்ணியிடும் நற்கலனல்
பானு ஒழியப் படின்.

6. அறியுநெறி

51. நீடும் இருவினையும் நேராக நேராதல்
கூடுமிறை சத்தி கொளல்.

52. ஏகன் அனேகன் இருள்கருமம் மாயை இரண்
டாக இவை ஆறாதி யில்.

53. செய்வானும் செய்வினையும் சேர்பயனும் சேர்ப்பவனும்
உய்வான் உளனென்(று) உணர்.

54. ஊனுயிரால் வாழும் ஒருமைத்தே ஊனொடுயிர்
தானுணர்வோ(டு) ஒன்றும் தரம்.

55. தன்னிறமும் பன்னிறமும் தானாம்கற் றன்மைதரும்
பொன்னிறம் போல் மன்னிறம் இப் பூ.

56. கண்டொல்லை காணுநெறி கண்ணுயிர் நாப்பணொளி
உண்டில்லை அல்ல(து) ஒளி.

57. புன்செயலி னோடும் புலன்செயல்போல் நின்செயலை
மன்செயல தாக மதி.

58. ஓராதே ஒன்றையும்உற் றுன்னாதே நீமுந்திப்
பாராதே பார்த்ததனைப் பார்.

59. களியே மிகுபுல னாக்கருதி ஞான
ஒளியே ஒளியா ஒளி.

60. கண்டபடி யேகண்டு காணாமை காணாமல்
கொண்டபடி யேகொண் டிரு.

7. உயிர் விளக்கம்

61. தூநிழலார் தற்(கு) ஆரும் சொல்லார் தொகுமிதுபோல்
தானதுவாய் நிற்கும் தரம்.

62. தித்திக்கும் பால்தானும் கைக்கும் திருந்திடுநாப்
பித்தத்தின் தான்தவிர்ந்த பின்.

63. காண்பான் ஒளியிருளில் காட்டிடவும் தான்கண்ட
வீண்பாவம் எந்நாள் விழும்.

64. ஒளியும் இருளும் ஒருமைத்துப் பன்மை
தெளிவு தெளியார் செயல்.

65. கிடைக்கத் தகுமேநற் கேண்மையார்க்(கு) அல்லால்
எடுத்துச் சுமப்பானை இன்று.

66. வஞ்ச முடன்ஒருவன் வைத்த நிதிகவரத்
துஞ்சினையோ போயினையோ சொல்.

67. தனக்கு நிழலின்றாம் ஒளிகவரும் தம்பம்
எனக்கவர நில்லா(து) இருள்.

68. உற்கைதரும் பொற்கையுடையவர்போல் உண்மைப்பின்
நிற்க அருளார் நிலை.

69. ஐம்புலனால் தான்கண்(டு) அன்றால் அதுவொழிய
ஐம்புலனார் தாமார் அதற்கு.

70. தாமே தருமவரைத் தம்வலியி னாற்கருதல்
ஆமே இவனார் அதற்கு

8. இன்புறு நிலை

71. இன்புறுவார் துன்புறுவார் இருளின் எழும்சுடரின்
பின்புகுவார் முன்புகுவார் பின்.

72. இருவர் மடந்தையருக்(கு) என்பயன்இன் புண்டாம்
ஒருவன் ஒருத்தி உறின்.

73. இன்பதனை எய்துவார்க்(கு) ஈயும் அவர்க்குருவம்
இன்பகனம் ஆதலினால் இல்.

74. தாடலைபோற் கூடியவை தானிகழா வேற்றின்பக்
கூடலைநீ ஏகமெனக் கொள்.

75. ஒன்றாலும் ஒன்றா(து) இரண்டாலும் ஓசையெழா(து)
என்றாலும் ஓரிரண்டும் இல்.

76. உற்றாரும் பெற்றாரும் ஓவா(து) உரையொழியப்
பற்றாரும் அற்றார் பவம்.

77. பேயொன்றும் தன்மை பிறக்கும் அளவுமே
நீயொன்றும் செய்யாமல் நில்.

78. ஒண்பொருட்கண் உற்றார்க்(கு) உறுபயனே அல்லாது
கண்படுப்போர் கைப்பொருள்போற் காண்.

79. மூன்றாய தன்மையவர் தம்மின் மிகமுயங்கித்
தோன்றாத இன்பமதென் சொல்.

80. இன்பில் இனிதென்றல் இன்புண்டேல் இன்புண்டாம்
அன்பு நிலையே அது.

9. ஐந்தெழுத்தருணிலை

81. அருள்நூலும் ஆரணமும் அல்லாதும் ஐந்தின்
பொருள்நூல் தெரியப் புகும்.

82. இறைசத்தி பாசம் எழில்மாயை ஆவி
உறநிற்கும் ஓங்காரத் துள்.

83. ஊன நடனம் ஒருபால் ஒருபாலா
ஞானநடம் தான் நடுவே நாடு.

84. விரியமந மேஃவியவ்வை மீளவிடா சித்தம்
பெரியவினை தீரப் பெறும்.

85. மாலார் திரோத மலமுதலாய் மாறுமோ
மேலாகி மீளா விடின்.

86. ஆராதி ஆதாரம் அந்தோ அதுமீண்டு
பாராது மேலோதும் பற்று.

87. சிவமுதலே ஆமாறு சேருமேல் தீரும்
பவமிதுநீ ஓதும் படி.

88. வாசி அருளியதை வாழ்விக்கும் மற்றதுவே
ஆசில் உருவமுமாம் அங்கு.

89. ஆசினவா நாப்பண் அடையா(து) அருளினால்
வாசியிடை நிற்கை வழக்கு.

90. எல்லா வகையும் இயம்பும் இவன் அகன்று
நில்லா வகையை நினைந்து.

10. அணைந்தோர் தன்மை

91. ஓங்குணர்வின் உள்ளொடுங்கி உள்ளத்துள் இன்பொடுங்கத்
தூங்குவர்மற்(று) ஏதுண்டு சொல்.

92. ஐந்தொழிலும் காரணங்கள் ஆந்தொழிலும் போகநுகர்
வெந்தொழிலும் மேவார் மிக.

93. எல்லாம் அறியும் அறிவுறினும் ஈங்கிவர்ஒன்(று)
அல்லா(து) அறியார் அற.

94. புலனடக்கித் தம்முதற்கண் புக்குறுவார் போதார்
தலநடக்கும் ஆமை தக.

95. அவனையகன்(று) எங்கின்றும் ஆங்கவனாய் எங்கும்
இவனையொழிந்(து) உண்டாதல் இல்.

96. உள்ளும் புறமும் ஒருதன்மைக் காட்சியருக்(கு)
எள்ளும் திறமேதும் இல்.

97. உறுந்தொழிற்குத் தக்க பயனுலகம் தத்தம்
வரும்தொழிற்கு வாய்மை பயன்.

98. ஏன்ற வினையுடலோ(டு) ஏகுமிடை ஏறும்வினை
தோன்றில் அருளே சுடும்.

99. மும்மை தருவினைகள் மூளாவாம் மூதறிவார்க்(கு)
அம்மையும் இம்மையே ஆம்.

100. கள்ளத் தலைவர் துயர்கருதித் தங்கருணை
வெள்ளத் தலைவர் மிக.

திருவருட்பயன் முற்றிற்று.

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From Page No. 67 to 79 the name of the Chapter will be ‹Reconciliation of Evil with Divine Grace' and the name of the book will be ‹Grace in Śaiva Siddhānta.'

Dr. Rama Ghose, the author of the book entitled "Grace in Šaiva Siddhānta" is an eminent scholar. She had her master's degree in Philosophy as well as in Indian Philosophy and Religion from Banaras Hindu University, to her credit. She added to her qualification by research work of much for which she was awarded the esteemed Buch Prize, (the best thesis award in Philosophy in B. H. U. in the year 1973.) For the perfection of the research work, she had to learn Tamil which is evidently a hard task for a non-Tamilian. It is easy to guess from the fact that she had to go through 'Tiruvarut payaṉ,' a typical text and could explain it efficiently and beautifully. By the way it may be mentioned here that she comes out of a very respectable family of Bengal and inherits the high mental faculties in education and culture. It is needless to say that during her long career as a lacturer in Arya Mahila Degree College, Varanasi, the students in the subject did execptionally well in their examinations.

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